الدرر البهية فى المسائل الفقهية

للإمام محمد بن علي الشوكاني رحمه الله

The Crystalline Gems Of Islamic Jurisprudence

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{May Allah Have Mercy On Him)

Referenced by

The Research Center For Hadith

Chapter 1: Water

This book discusses numerous issues.

1) First, water is pure and as a Purifier. Water does not relinquish either of these two characteristics (purity and ability to purify) unless:

   I. Its scent

   II. colour or

   III. Taste is altered as a result of an addition of Najasah (Impurities).[1][1]

2) (Secondly, if) there is an addition of a Tahir (clean, pure) substance that is added to it (water) rendering it to be unrecognized as (pure) water and (therefore) it is no longer correct to give it the term water.

In regards (i.e. water as a purifier) there is no difference between:

I. A little and a lot of water

II. Water that exceeds the capacity of two pots, Qullatyn (roughly 190 litres of water, other scholars have different views on how much water it is) and what is less than that

III. Running and Stagnant water

IV. Used and Unused water

[1] **Sahih**: Abu Sa'eed Al-Khudri narrated: "It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?" Allah's Messenger said: 'Indeed water is pure, nothing makes it impure.'" Recorded in Sunan At-Tirmidhi (66) and he graded it Hasan (Good). Also it was graded Sahih (authentic) by sheikh albani in al-Irwaa al-Ghaleel, no. 14

Chapter 2: Impurities

Impurities consist of:

- The excrement and urine of Human beings[2]. Except the urine of a young male child.[3]
- Dog saliva[4]
- Faeces and Manure[5]
- Menstrual Blood[6]
- The flesh of swine

Other than these (above mentioned) there is disagreement (amongst the scholars as to their degree of impurity).

So water is pure. Thus, if something does not change its purity or if it is not mixed with impure substances, we should always assume the water is pure.

Sahih: **Narrated Anas bin Malik:** A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet (ﷺ) ordered them to spill a bucket of water over that place and they did so.
Recorded in Sahih Bukhari

[3] **Sahih**: Abu As-Samh, the servant of the Messenger of Allah (ﷺ), narrated that the Messenger of Allah (ﷺ) said, "The urine of the baby girl is to be washed while that of the baby boy is to be sprinkled over." Recorded in Sunan Abu Dawud and Sunan Nasa'i. Graded Sahih by sheikh albani in Sahih Sunan Nasa'i no.293

[4] **Sahih**: Abu Hurairah reported: The Messenger of Allah (ﷺ) said: "The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand (earth) for the first time." Recorded by Muslim

[5] **Sahih**: Abdullah ibn Mas'ud said, "The Messenger of Allah (ﷺ) went to relieve himself and said, 'Bring me three stones.' I brought him two stones and a piece of dung. He took the two stones and discarded the dung, saying, 'It is filth.'" Recorded in Sunan ibn Majah, sheikh albani graded it Sahih in Sahih ibn Majah no.253. Also it is in different wording by Sahih Bukhari and Sunan Tirmidhi.

[6] **Sahih**: Asma' bint Abi Bakr stated that a woman came to the Messenger of Allah (ﷺ) and said, "We get menstrual blood on our clothing, so what should we do?" He replied, "Rub it, then scratch it off with water and then wet it and then (you can) pray in it." Recorded in Bukhari and Muslim. This is the wording in Muslim.

Chapter 3: Purifying Impurities

Impurities are to be cleansed by being washed. (It is to be washed thoroughly) until there is no trace, colour, smell or taste of the impurity remaining. Shoes are to be cleansed by dragging and wiping them upon the ground.[7]

If the Najaasah turns into another material it becomes pure since its original impure nature – which was the source of the impurity - ceases to exist.

That which cannot be washed (due to its physical dimensions i.e. the ground), water is to be poured upon it (in sufficient amounts to clean it of the impurity)[8] or it is to be removed until no trace of the Najaasah remains.[9]

Water is the primary cleansing tool that is to be used when purifying and cleansing. Nothing can be used (by itself) in its place unless there is an explicit permission alluding to this granted from the Lawgiver (Allah).

[7] **Sahih**: Abu Sa'eed narrated that the Prophet (ﷺ) said, "When one of you comes to the Masjid, he should turn his sandals over and look at them. If he finds any filth on them, he should wipe them on the ground and then pray in them." Recorded in Musnad Ahmed and similar meaning found in narration in Sunan Abu Dawud. Graded Sahih by Shaykh albani in Sahih Sunan Abu Dawud no. 605

[8] **Sahih**: Narrated by Anas bin Malik: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet (ﷺ) stopped them until he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so. Recorded in Sahih Bukhari.

[9] **Sahih**: Like purifying the garment which has had menstrual blood on it - Asma' bint Abi Bakr stated that a woman came to the Prophet (ﷺ) and said, "We get menstrual blood on our clothing, so what should we do?" he replied, "Rub it, then scratch it off with water and then wet it and then (you can) pray in it." Recorded in Bukhari and Muslim. This is the wording in Muslim.

Chapter 4: Answering the Call of Nature

When relieving oneself one must:

- Conceal oneself till one is close (to the ground or floor)
- Maintain a distance[10] or relieve oneself in a closed toilet
- Cease talking
- Not carry religious items
- Avoid places where the act of relieving oneself is forbidden by the religion or tradition
- Do not face the Qiblah nor turn ones back towards it[11]
- Clean ones private parts using three clean stones[12] or any other substitute object that meets the purpose.

When about to relieve oneself it is recommended (based on the Sunnah, Prophetic tradition) to:

- Seek Allah's refuge from the devil[13]
- Ask forgiveness (after exiting the place of relieving oneself)[14]
- Give thanks to Allah when finished

[10] **Sahih**: Jabir said: "We went with the Messenger of Allah (ﷺ) on a journey and whenever he wished to relieve himself, he would go away until he could not be seen." Recorded in Sunan Ibn Majah and Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih Ibn Majah no.268

[11] **Sahih**: Abu Ayyub Al-Ansari narrated that the Messenger of Allah (ﷺ) said: "If you go to relieve yourselves, do not face or put your back to the Qiblah upon urinating or defecating. Instead, face the East or the West." Recorded in Sahih Bukhari, Sahih Muslim and Sunan Tirmidhi.

[12] **Sahih**: A'ishah narrated that the Messenger of Allah (ﷺ) said, "If one of you goes to relieve himself, he should take with him three stones and clean himself with them, as those will suffice him." Recorded in Sunan Nasa'i and Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih Sunan Nasa'i no.43.

[13] **Sahih**: Anas stated, "When the Messenger of Allah (ﷺ) would enter the place to relieve himself, he would say, 'O Allah, I seek refuge in you from the male and female devils." Recorded in Bukhari, Muslim, Sunan Abu Dawud, Sunan Ibn Majah, Sunan Tirmidhi and Sunan Nasa'i.

[14] **Sahih**: A'ishah said, "When the Messenger of Allah (ﷺ) would leave from the place of relieving oneself he would say, '(I seek) Your forgiveness.'" Recorded in Sunan Abu Dawud and Sunan Nasa'i. Graded Sahih by sheikh albani in Sahih al-Jami no. 4714.

Chapter 5: Wudu (Ablution)

It is an obligation upon every Muslim liable (Mukallaf) to the obligations of Islam when performing ablution to:

- Mention the Name of Allah[15] if one remembers.
- Rinse your mouth[16] and snuff water (in the nose).[17]
- Wash all of the face.[18]
- Wash the two arms and the elbows.[19]
- Wipe the head[20] along with the ears[21]. It will do if only some of it is wiped.
- Wipe over the turban.[22]

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[15] **Hasan:** From Abu Hurairah who said that the Messenger of Allah (ﷺ) said, “There is no prayer for the one who does not make wudu’, and there is no wudu’ for the one who does not mention Allah’s name!” Recorded in Musnad Ahmad, Sunan Abu Dawud, Sunan Tirmidhi in his Al-’Ilal 1/111, Ibn Majah, Ad-Daraqutni, Ibn As-Sakan and Al-Hakim in his Mustadarak and Al-Bayhaqi in his Sunan Al Kubra. Graded as Hasan by sheikh albani in Sahih al-Tirmidhi.

[16] **Sahih**: The Prophet (ﷺ) said: “When you perform wudu', rinse your mouth.” Recorded in Sunan Abu Dawud and Sunan al-Bayhaqi. The chain of transmission for the narration of this hadith containing this addition has been authenticated by Ibn Hajr al-`Asqalani and al-Nawawi. Ibn Muflih and al-Dhahabi have both said: “Its chain of transmission is good.”
Sahih: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out…..’” Recorded in Sahih Bukhari and Sahih Muslim.

[17] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out…..’” Recorded in Sahih Bukhari and Sahih Muslim.

[18] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over ……. Then he washed his face …..’” Recorded in Sahih Bukhari and Sahih Muslim.

[19] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over …… Then he washed his face and forearms up to the elbows thrice…’” Recorded in Sahih Bukhari and Sahih Muslim.

[20] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over ….. Passed his wet hands over his head …..’” Recorded in Sahih Bukhari and Sahih Muslim.

[21] **Sahih**: Abd-Allah ibn Zayd said: The Messenger of Allah (ﷺ) said: “The ears are part of the head.” Recorded in Sunan Ibn Majah. Graded Sahih by sheikh albani in Sahih ibn Majah no.357. Imam Al-Shawkani writes in al-Sayl al-Jarrâr 1/85: “It is related by chains of transmission going back to eight Companions. Some of the chains of transmission have objections that can be raised about them. However, these chains of transmission strengthen one another so that the hadith is acceptable as evidence.”

[22] **Sahih**: Al-Mughirah bin Shu’bah said: "The Messenger of Allah (ﷺ) made Wudu and wiped over his forehead and over his turban." Recorded in Sahih Muslim and Sunan Abu Dawud.

- Wash feet and ankles.[23]
- Wipe over the shoes (or socks, if wearing any).[24]

Ablution is never valid without the intention to perform it.[25]

Recommended Actions in the Wudu (Ablution):

When performing ablution, it is recommended that one:

- Repeat each act of ablution thrice when washing body parts other than the head[26]
- Lengthen the washing of the face and limbs (i.e. arms and feet)[27]
- Start with Siwaak or toothbrush[28]
- Wash the hands to the wrists thrice before washing other parts necessary for ablution.

[23] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over …. and washed his feet up to the ankles thrice….'" Recorded in Sahih Bukhari and Sahih Muslim.

[24] **Sahih**: Narrated by Mugheerah bin Shu'bah that the Prophet (ﷺ) made ablution and wiped over the leather socks and sandals." Recorded in Sunan Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah; graded Sahih by sheikh albani in al-Irwaa no. 101.

[25] **Sahih**: From the Amir al-Momineen Abu Hafs 'Umar ibn al-Khattab, that he said, "I heard the Messenger of Allah (ﷺ) say, 'Actions are only by intentions, and every man has only that which he intended…." Recorded in Sahih Bukhari and Sahih Muslim.

[26] **Sahih**: Narrated by Humran (the slave of `Uthman): I saw `Uthman bin `Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice…." Recorded in Sahih Bukhari and Sahih Muslim.

[27] **Sahih**: Narrated by Nu'aym al-Mujmir: "I heard the Prophet (ﷺ) saying, 'On the Day of Resurrection, my followers will be called al-Ghurr-al-Muhajjalin from the trace of ablution (wudu') and whoever can increase the area of his radiance should do so.'" In the narration of Imam Muslim: I saw Abu Hurairah perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks and then said, "I heard my friend (the Prophet (ﷺ)) saying, 'On the day of Resurrection, the light will reach to the furthest the water of wudu reaches.'" (Abu Hurairah added), "so whoever among you is able to increase the brightness of his face, let him do so." Recorded in Sahih Muslim.

[28] **Sahih**: Narrated by Abu Hurairah: The Prophet (ﷺ) said: "If it were not to be a hardship on my nation, I would have ordered them to use the Siwaak when making Wudu (Ablution)." Recorded in Musnad Ahmad. Graded by Sahih by sheikh albani in Sahih al-Jami no. 5416

Chapter 6: The Nullification of Wudu (Ablution)

Wudu is nullified when:

1) Waste comes out via the anus from the two outlets or passing gas.[29]

2) An act that demands a full bath (ghusl) is done. (i.e. sexual relations, wet dreams or menstruation)

3) Sleeping by reclining on one side.[30] (losing consciousness)

4) Eating camel meat.[31]

5) Vomiting.

6) Touching the male private part.[32]

[29] **Quran** Allah says, "…If any of you comes from answering the call of nature…" (Surah Maa'idah:6).
Sahih: Narrated by Abu Hurairah: the Messenger of Allah (ﷺ) said, "The prayer of none amongst you would be accepted in a state of impurity till he performs wudu'." Recorded in Bukhari and Muslim

[30] **Hasan**: 'Ali ibn Abi Taalib said: The Messenger of Allah (ﷺ) said "The eye is the drawstring for the anus, so he who sleeps then let him make wudu." Recorded in Sunan Ibn Majah and Sunan Abu Dawud has a similar wording. Graded Hasan by sheikh albani in Sahih Ibn Majah no.386. Imam Shawkani mentions in Nail al-Awtaar (vol. 1, p. 242) that what this hadith means is that when one is awake, he is aware of any gas that he may pass and thus his being awake is termed the drawstring concerning gassing.

[31] **Sahih**: Jaabir ibn Samurah narrates that a man asked the Messenger of Allah (ﷺ): Should I make wudu because of the meat of sheep? He (ﷺ) said "If you wish make wudu and if you wish then do not make wudu." He said: Should I make wudu from the meat of the camel? He (ﷺ) said "Yes, make wudu from the meat of the camel." He asked: May I pray in sheep-pens? He (ﷺ) said "Yes." He asked: May I pray in the stalls of camels? He (ﷺ) said "No." Recorded in sahih Muslim

[32] **Sahih**: Busra bint Safwaan narrated Allah's Messenger (ﷺ) saying, "Whoever touches his private part should then make wudu." Recorded in Sunan Abu Dawud, Ibn Majah, Nasa'i and Tirmidhi. Graded Sahih by sheikh albani in Sahih ibn Majah no. 388.

Chapter 7: Ritual Bathing (Al-Ghusl)

Ghusl becomes a must (obligatory) for these reasons:

1) When semen discharges[33], even if due to fantasizing.
2) When the circumcision areas of male and female come into contact (in sexual intercourse).[34]
3) Menstruation (i.e. the monthly discharge of blood via the uterus)[35]
4) Postpartum bleeding[36]
5) Nocturnal (wet) dream provided that one sees signs of seminal fluid.[37]
6) Death (i.e. the deceased must be washed)[38]
7) Islam (i.e. when one embraces Islam, he or she must take a full bath)[39]

[33] **Sahih**: Abu Sa'eed reported that he heard the Messenger of Allah (ﷺ) say, "Water (washing) is (needed) after (ejaculation of) sperm." Reported in Sahih Muslim. Also an evidence is when Umm Salamah narrated that Umm Sulaym said, "O Messenger of Allah (ﷺ)! Allah does not shy away from the truth. Does the woman have to make ghusl if she has a wet dream?" He replied, "Yes, if she sees the liquid." Recorded in Sahih Bukhari, Sahih Muslim and Sunan Tirmidhi.

[34] **Sahih**: Abu Hurairah reported that the Messenger of Allah (ﷺ) said, "If one places himself between her four parts (that is thighs of his wife) and has intercourse with her, then ghusl is obligatory whether or not he ejaculated." Recorded in Sahih Muslim.

[35] **Sahih**: A'ishah narrated that the Prophet (ﷺ) said to Fatimah bint Abi Hubaysh, "When the menses come upon you, leave the prayers. And when the (menses) leave you, then make ghusl." Recorded in Bukhari, Muslim, Abu Dawud, Tirmidhi and Nasa'i. Other than Bukhari they have "And wash the blood from you."

[36] **Sahih**: A'ishah narrated that the Prophet (ﷺ) said to Fatimah bint Abi Hubaysh, "When the menses come upon you, leave the prayers. And when the (menses) leave you, then make ghusl." Recorded in Bukhari, Muslim, Abu Dawud, Tirmidhi and Nasa'i. Post-partum bleeding carries the same ruling as menstruation in the manner according to the consensus (Ijma) of the scholars.

[37] **Sahih**: Umm Salamah narrated that Umm Sulaym said, "O Messenger of Allah (ﷺ)! Allah does not shy away from the truth. Does the woman have to make ghusl if she has a wet dream?" He replied, "Yes, if she sees the liquid." Recorded in Sahih Bukhari, Sahih Muslim and Sunan Tirmidhi.

[38] **Sahih**: Umm 'Atiyya narrated that the daughter of the Prophet (ﷺ) died, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it. Recorded in Sahih al-Bukhari

[39] **Sahih**: Qays ibn Aasim stated that when he embraced Islam, the Prophet (ﷺ) ordered him to make Ghusl with water and lotus leaves. Recorded in Sunan Nasa'i, Tirmidhi and Abu Dawud. Graded Sahih by sheikh albani in Irwaa al-Ghaleel no.128

A Description of the Full Ghusl

The obligatory way of Ghusl is:

1) Pour water over the entire body or immerse oneself in it[40]

2) Also sniff water and to rinse the mouth[41]

3) Beside it is highly recommended to rub whatever can be rubbed

4) To start with the right hand side

5) To give precedence to washing the limbs that are washed in Wudu' except for the feet[42]

6) The ghusl is not valid unless one has the intention of removing the reason for the bath.

[40] **Qur'an**: Allaah says (interpretation of the meaning): "If you are in a state of Janaabah (i.e. after a sexual discharge), purify yourselves (bathe your whole body)" [Surah al-Maa'idah 5:6]

[41] **Sahih**: Narrated Maimunah: "Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaabah. He poured water with his right hand over his left twice or thrice, then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice, then rinsed his mouth, washed his nose by putting water in it and then blowing it out…." Recorded in Sahih Bukhari

[42] **Sahih**: Narrated Maimunah: "Water was placed for the ablution of Allah's Messenger (ﷺ) after Janaabah. He poured water with his right hand over his left twice or thrice, then washed his private parts and rubbed his hands on the earth or on a wall twice or thrice, then rinsed his mouth, washed his nose by putting water in it and then blowing it out, then washed his face, then forearms, and poured water over his head and washed his body. Then he shifted from that place and washed his feet….." Recorded in Bukhari

When the ghusl is Recommended

The full bath is legitimately recommended for the following:

- Salatul Jumu'ah[43]
- The two 'Eid Prayers
- For the one who washes a deceased person[44]
- For Ihraam[45]
- For the entrance into Makkah.[46]

[43] **Sahih**: Abu Sa'eed al-Khudri narrated that the Prophet (ﷺ) said, "Ghusl on the day of Friday is obligatory on every post-puberty (person)." Recorded in Sahih Bukhari, Muslim, Abu Dawud, Nasa'i and ibn Majah.

[44] **Hasan/Sahih**: Narrated from Abu Hurairah that the Prophet (ﷺ) said: "Whoever has washed a dead person, let him do ghusl." Recorded in Musnad Ahmad, Sunan Abu Dawud and Sunan Tirmidhi who said it is a Hasan hadeeth. The Prophet (ﷺ) also said: "whoever washes the dead, let him do ghusl, and whoever carries him, let him do wudu'." Recorded in Sunan Abu Dawud and Sunan al-Tirmidhi. Shaykh al-Albani said: "…Some of its chains are Hasan, and some are Sahih according to the conditions of Muslim…. I say: it was classed as Sahih by Ibn al-Qattaan, and by Ibn Hazm in al-Muhalla, 1/250 and 2/23-25, and by al-Haafiz in al-Talkhees, 2/134 (Muneeriyyah edition). And he said, at the very least it is Hasan." Ahkaam al-Janaa'iz, 71. 72.

[45] **Hasan**: Zaid bin At-Thaabit narrated he saw the Messenger of Allah (ﷺ) take off his clothes for consecration and then take a bath." Recorded in Sunan Tirmidhi. Graded Hasan by sheikh albani in al-Irwaa al-Ghaleel no.149

[46] **Sahih**: Abdullah Ibn Umar would not enter Makkah unless he would spend the night at Dhu Tuwa until the morning and then make Ghusl and then enter Makkah during the daytime. He narrated that the Prophet (ﷺ) had done that. Recorded in Sahih Bukhari, Muslim and this is his wording.

Chapter 8: The Dry Ablution at-Tayammum

The lack of water[47] or a danger in using it gives at-Tayammum the same function as wudu and as a ghusl. The areas for the purification with earth are:

- Face
- Hands (up to the wrists).[48]

One is to wipe these areas once after one patting (of the earth, ground, flour, etc.). For a valid purification one must first intend to do so. The mention of Allah's name is a must.

The nullifiers of this purification are the same as those of wudu.

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[47] **Sahih**: 'Imran bin Husain said, "We were with the Messenger of Allah (ﷺ) during a journey. When he led the people in prayer, one man stayed apart. He asked him, "What prevented you from praying?" He said, 'I need a post-nocturnal bath and there is no water.' He said, 'Use the soil, for it is sufficient.'" Recorded in Sahih Bukhari and Muslim

[48] **Sahih**: Narrated by Said bin Abdur Rahman bin Abza: (On the authority of his father who said) 'Ammar said so (the above Statement). And Shu'bah stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. 'Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available." Recorded in Sahih Bukhari
Narrated by Abdur Rahman bin Abza: A man came to 'Umar bin Al-Khattab and said, "I became Junub (a state of major impurity) but no water was available." 'Ammar bin Yaasir said to 'Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't offer Salat but I rolled myself on the ground and offered Salat? I informed the Prophet (ﷺ) about it and he said, 'It would have been sufficient for you to do like this.' The Prophet (ﷺ) then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." Recorded in Sahih Bukhari.

Chapter 9: Menstruation

As for menstruation, there are no clear-cut guidelines for its minimum and maximum duration, whereby sound rules are satisfactorily met.[49] This goes for purity as well. Thus, if a female has a definite period of menstruation, she is to handle acts of worship accordingly. Otherwise if it is not definite, she is to form judgements about her situation by resorting to comparison (specific pain or colour).[50] However, menstrual blood is distinguishable in the sense that a female is said to be menstruating only when menstrual blood is observed. If she observes other than the menstrual blood, then she is said to be having the prolonged period of blood flow (usually called Istahaadhah). In the latter case, the female's situation is similar to a state of purity, and all she has to do is wash off the blood and do ablution[51] for every prayer. Yet a menstruating female must neither pray nor fast.[52] She is not to engage in sexual intercourse[53] until she bathes after purity.[54] She must also make up days for which she missed fasting (during the month of Ramadan).[55]

Postnatal Bleeding

The maximum postnatal bleeding period is forty days.[56] There is no minimum, and she is just like a menstruating female. (Thus, she is prohibited from acts of worship just as if she were menstruating).

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[49] **Hasan**: The Messenger of Allah (ﷺ) said to Hamma bin Jahsh, "You will observe your menses according to the knowledge of Allah for six or seven days: then take a bath." Recorded in Sunan Tirmidhi. Graded Hasan by sheikh albani in Irwaa al-Ghaleel no. 88

[50] **Sahih**: The Messenger of Allah (ﷺ) told Fatimah bint Hubaysh since she had a prolonged flow of blood, "Menstrual blood is a dark recognizable blood, so that if it appears, then avoid prayer and if it is the other (light colored blood) then perform ablution and offer the prayers for that is blood of a vein." Recorded in Sunan Abu Dawud and Sunan Nasa'i. Graded Sahih by sheikh albani in Irwaa al-Ghaleel no.204

[51] **Sahih**: The Messenger of Allah (ﷺ) told Fatimah bint Hubaysh since she had a prolonged flow of blood, "Menstrual blood is a dark recognizable blood, so that if it appears, then avoid prayer and if it is the other (light colored blood) then perform ablution and offer the prayers for that is blood of a vein." Recorded in Sunan Abu Dawud and Sunan Nasa'i. graded Sahih by sheikh albani in Irwaa al-Ghaleel no.204

[52] **Sahih**: Narrated Abu Sa'id al-Khudri: Allah's Messenger (ﷺ) said: "Is it not the case that when a woman menstruates, she neither prays nor fasts?" Recorded in Sahih Bukhari and Sahih Muslim. It is part of a long Hadith.

[53] **Qur'an**: Allah says, "They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified. And when they have purified themselves….." Surah Baqarah: 222 /
Sahih: Narrated Anas 'The Jews used not to eat with a woman during her menstruation period, so the Prophet (ﷺ) said: "Do everything else apart from sexual intercourse (with your wives)'". Recorded in Sahih Muslim.

[54] **Qur'an**: Allah says, "And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina)…" Surah Baqarah: 222

[55] **Sahih**: Mu`âdhah, the daughter of `Abd Allah al-`Adwiyyah, asked `A'ishah: "Why do we make up our fasts but not our prayers? `A'ishah answered: "When we were beset with menstruation, we were commanded to make up our fasts but not our prayers." Recorded in Sahih al-Bukhari and Sahih Muslim.

[56] **Hasan**: The Prophet's wife 'Umm Salamah relates: "Back when the Prophet (ﷺ) was alive, women used to wait out their postnatal bleeding for forty days." Recorded in Sunan Abu Dawud, Sunan al-Tirmidhi and Sunan Ibn Majah. Sheikh albani declared it to be a Hasan hadith in Irwa' al-Ghaleel (1/222). Imam al-Shawkani mentions: The various pieces of evidence that shows postnatal bleeding can go on for up to forty days support each other. Together, that body of evidence is strong enough, and it should be followed. Women after childbirth should refrain from prayer for a maximum of forty days unless their bleeding stops before that time. [Nail al-Awtaar (1/283)]

The Book of Prayer

Chapter 1: The Times of Prayer

The time of the Noon (Dhuhr) prayer starts once the sun passes the meridian. Except for the shade of postmeridian time. The period Noon prayer ends when anything and its shadow are equal in length. This timing indicates the beginning of the evening (Asr) prayer. It is the time of the afternoon prayer as long as the sun is white and clear. The start of sunset (Maghrib) prayer time is sunset. The end of it is the disappearance of the twilight. This in turn indicates the start of the night (Isha) prayer, and its end is midnight.

The beginning of dawn (Fajr) prayer time is when the dawn breaks. It ends at sunrise.[57]

Whoever missies a prayer due to sleep or forgetfulness makes it up upon waking or remembering.[58] As for one who had an excuse and was able to pray a rak'ah (a unit of prayer) then he has offered such prayer with the group.[59] Timing is obligatory.[60]

Prayers may be combined if there is a permissible excuse.[61]

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[57] **Sahih**: One of the evidences for the times of Salah is the following: Jabir bin 'Abdullah said: "Jibril, peace be upon him, came to the Prophet (ﷺ) when the sun had passed its zenith and said: 'Get up, O Muhammad, and pray Zuhr when the sun has passed its zenith.' Then he waited until a man's shadow was equal to his height. Then he came to him for 'Asr and said: 'Get up, O Muhammad, and pray 'Asr.' Then he waited until the sunset, then he came to him and said: 'Get up, O Muhammad, and pray Maghrib.' So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: 'Get up, O Muhammad, and pray 'Isha'.' So he got up and prayed it. Then he came to him when dawn broke and said: 'Get up, O Muhammad, and pray.' So he got up and prayed Subh.' So he got up and prayed Subh. Then he came to him the next day when a man's shadow was equal to his height, and said: 'Get up, O Muhammad, and pray.' So he prayed Zuhr. Then Jibril came to him when a man's shadow was equal to twice his length and said: 'Get up, O Muhammad, and pray.' So he prayed 'Asr. Then he came to him for Maghrib when the sun set, at exactly the same time as the day before, and said: 'Get up, O Muhammad, and pray.' So he prayed Maghrib. Then he came to him for 'Isha' when the first third of the night had passed, and said: 'Get up and pray.' So he prayed 'Isha'. Then he came to him for Subh when it had become very bright, and said: 'Get up and pray.' So he prayed Subh. Then he said: 'The times of prayer one between those two (limits).'" Recorded in Musnad Ahmad, Sunan Nasa'i and Sunan Tirmidhi. Graded Sahih by sheikh albani in Irwa al-Ghaleel no. 250. Imam Tirmidhi said "Muhammed (meaning Bukhari) said 'The most authentic report concerning the times of prayers is the hadith of Jabir.'

[58] **Sahih**: Anas reported that the Prophet of Allah (ﷺ) said, "Whoever forgets a prayer or sleeps through it, then the expiation is to perform it when he remembers it." Recorded in Sahih Muslim

[59] **Sahih**: Abu Hurairah reported that the Prophet said, "Whoever has caught a rak'ah of the prayer has caught the prayer." Recorded in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi and Sunan Nasa'i.
Also the narration, Abu Hurairah reported that the Messenger of Allah (ﷺ)said, "Whoever catches a rak'ah of the morning prayer before the sun rises has caught the morning prayer. Whoever catches a rak'ah of the afternoon prayer before the sun sets has caught the afternoon prayer." Recorded in Sahih Bukhari and Sahih Muslim

[60] **Sahih**: Abu Dhār reported: The Messenger of Allah (ﷺ) said to me: How would you act when you are under the rulers who would delay the prayer beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned? I said: What do you command? He (the Holy Prophet) said:" Perform prayer at its proper time, then catch it while they are performing it and join them. It would be a voluntary prayer for you. Recorded in Sahih Muslim

[61] **Sahih**: Abdullah Ibn Abbas said, "The Messenger of Allah (ﷺ) combined the noon and afternoon prayers and the sunset and night prayers in Madina without being in a state of fear and rain." He was then asked, "What did he mean by that act?" ibn Abbas said, "He wanted his nation not face any hardship." Recorded in Sahih Muslim and Sunan Nasa'i

One who has done Tayammum and whose prayer is incomplete or purity should offer prayer like others without delay.

Disliked times to pray exclude Makkah[62] are:

1) After the dawn till the sun rises
2) The postmeridian (Zawwal) period excluding Friday[63]
3) After the afternoon payer till sunset[64]

However, permitted to pray in these times is whoever has a reason to pray like customary ones of ablution[65], the greeting the Masjid[66], etc. Those that are prohibited are the absolute voluntary prayers.

[62] **Sahih**: Jubair bin Mut'im narrated that: The Prophet (ﷺ) said: "O Banu Abd Manaf! Do not prevent anyone from performing Tawaf around this House, and Salat, whichever hour it is of the night or day." Recorded in Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah. Graded Sahih by sheikh albani in Sahih Sunan ibn Majah no.1036

[63] **Sahih**: Abu Hurairah narrated that the Messenger of Allah (ﷺ) said, "Whoever takes a bath, then comes to Friday prayer, then prays what was fixed from him, then keeps silent till the Imam finishes the sermon and then prays along with him, his sins committed between that time and the next Friday will be forgiven and with an addition of three days more." Recorded in Sahih Muslim

[64] **Sahih**: The evidence for the above three points is – Uqbah ibn Amir said, "There are three times (of the day) concerning which the Messenger of Allah (ﷺ) prohibited us from praying or from burying our dead: when the sunrise first occurs until it rises (above the horizon), during high noon until the sun goes past its zenith, when the sun is leaning toward sunset until it sets." Recorded in Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah

[65] **Sahih**: Abu Hurairah narrated the Prophet (ﷺ) said to Bilal at the time of the Morning prayer, 'Inform me of a deed you performed in Islam concerning which you have the most hope for as I heard your footsteps in front of me in Paradise.' He replied, 'There is no deed concerning which I am more hopeful except that I never purify myself during the night or day but that I pray with that purification whatever has been recorded for me to pray." Recorded in Sahih Bukhari and Sahih Muslim

[66] **Sahih**: Abu Qatadah reported: The Messenger of Allah (ﷺ) said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting." Recorded in Sahih Bukhari and Sahih Muslim

Chapter 2: The Adhan (The Call to Prayer)

It is legislated required[67] that inhabitants of an area appoint one or more callers to prayer. The caller (Mu'adhdhin) is to summon using the legislated words when it is time for prayer. Upon hearing the call, it is recommended that the hearer follow the caller (i.e. repeat the words of the call).[68]

It is also a requirement to pronounce Iqaamah (i.e. call to stand or prayer) according to what has been mentioned in regard to it.[69]

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[67] **Sahih**: It was narrated that 'Uthman bin Abi Al-As said: "I said: 'O Messenger of Allah appoint me the Imam of my people.' He said: 'You are their Imam, so consider the weakest among them and choose a Mu'adhdhin (caller of the prayer) who does not accept any payment for his Adhan.'" Recorded in Sunan Abu Dawud, Sunan Ibn Majah and Sunan Nasa'i. Graded Sahih by sheikh albani in Sahih Sunan Abi Dawud no.497.
Also the narration: ibn al-Huwairith narrated that the Prophet of Allah (ﷺ) said, "If the prayer time comes, one of you should make the call to prayer and the eldest of you should lead you in prayer." Recorded in Sahih Bukhari and Sahih Muslim

[68] **Sahih**: Abu Sa'eed al-Khudri narrated that the Prophet (ﷺ) said, "If you hear the call (to prayer), say similar to what the caller is saying." Recorded in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Ibn Majah and Sunan Nasa'i

[69] **Sahih**: **Sahih**: 'Abd-Allaah ibn Zayd, who said: When the Messenger of Allaah (ﷺ) ordered that a bell should be made so that it could be struck to call the people to prayer, a man walked around me whilst I was sleeping [i.e., in a dream], carrying a bell in his hand. I said, "O slave of Allaah, will you sell this bell?" He asked, "What will you do with it?" I said, "We will call the people to prayer." He said, "Shall I not tell you of something better than that?" I said, "Yes." He said, "Say: Allaahu akbar, Allaah akbar, Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah, ash-hadu an laa ilaah ill-Allaah; ash-hadu annaMuhammadan rasool-Allaah, ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala al-salaah; hayya 'ala'l-falaah, hayya 'ala'l-falaah; Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah (Allaah is most Great, Allaah is most Great, Allaah is most Great, Allaah is most Great. I bear witness that there is no god except Allaah, I bear witness that there is no god except Allaah. I bear witness that Muhammad is the Messenger of Allaah, I bear witness that Muhammad is the Messenger of Allaah. Come to prayer, come to prayer; come to success, come to success. Allaah is most Great, Allaah is most Great, there is no god except Allaah)." Then he went a short distance away from me and said: "And when the prayer is about to begin (iqaamah), say: Allaahu akbar, Allaah akbar; ash-hadu an laa ilaah ill-Allaah; ash-hadu anna Muhammadan rasool-Allaah; hayya 'ala al-salaah, hayya 'ala'l-falaah; qad qaamat il-salaah, qad qaamat il-salaah (prayer is about to begin); Allaahu akbar, Allaahu akbar; Laa ilaaha ill-Allaah The following morning, I went to the Messenger of Allaah (ﷺ) and told him what I had seen. He said, "This is a true dream, in sha Allah. Get up with Bilaal and teach him what you saw, for he has a more melodious voice than you." So I got up with Bilaal and taught him, and he gave the call to prayer. 'Umar ibn al-Khattab heard that in his house and he came out, dragging his lower garment and saying, "By the One Who sent you with the truth, O Messenger of Allaah, I saw the same as he saw!" The Messenger of Allaah (ﷺ) said, "To Allaah be praise." Recorded in Sunan Abu Dawud. Graded Sahih sheikh albani in Sahih Sunan Abi Dawud, no. 469

Chapter 3: The Conditions of Prayer

One praying must:

- Purify his clothes[70], body[71] and place of the prayer from impurity[72]
- Cover his/her private parts[73]
- Not to wear a sleeveless garment
- Not dangle (i.e. a loose piece of garment)[74]
- Not allowing the garment drop under the ankles[75]

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[70] **Qur'an:** Allah says, "And your garments purify". Surah Nisaa: 4.
Sahih: Also from hadith - Abu Sa'eed narrated that the Prophet (ﷺ) said, "When one of you comes to the Masjid, he should turn his sandals over and look at them. If he finds any filth on them, he should wipe them on the ground and then pray in them." Recorded in Musnad Ahmed and similar meaning found in narration in Sunan Abu Dawud. Graded Sahih by Shaykh albani in Sahih Sunan Abu Dawud no. 605

[71] **Sahih**: 'Ali said, "I used to emit Madhi, so I asked a man to ask the Messenger of Allah (ﷺ), upon whom be peace, about it. I was shy to do so because of my position with respect to his daughter ('Ali was the Prophet's son-in-law). He said, 'Make ablution and wash your penis." Recorded in Sahih Bukhari

[72] **Sahih**: Narrated by Anas bin Malik: A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet (ﷺ) stopped them until he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so. Reported in Sahih Bukhari

[73] **Hasan** Awrah of men: The man must cover in prayer what is from the navel to the knee. Narrated Amr ibn Shu'ayb from his father on the authority of his grandfather, that the Prophet (ﷺ) said, "What is between the navel and the knee is Awrah.'" Recorded by Daraqutni. Graded Hasan by sheikh albani in Irwa al-Ghaleel no.271. Musnad Ahmad and Sunan Abu Dawud have similar wordings.
Sahih: Awrah for women: The part the woman has to cover in prayer is the whole body except the face and the hands. The Prophet said "The woman is (all) Awrah." Recorded in Sunan Tirmidhi. Graded Sahih by sheikh albani in Sahih al-Jami as-Sagheer no. 669

[74] Covering the garment on the shoulders without crossing its ends between them is forbidden.

[75] **Da'eef**: Narrated that Abu Hurairah said: "Whilst a man was praying with his izaar (lower garment) hanging below his ankles, the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Go and do wudu'."… He said, "He was praying with his izaar hanging below his ankles, and Allaah does not accept the prayer of a man who lets his izaar hang below his ankles." Recorded in Sunan Abu Dawud. Graded as Da'eef by sheikh albani in Da'eef Sunan Abi Dawud, no. 124.

- Not to fold or gather the garments (e.g. fold one's sleeves, gather one's hair[76] within a turban[77])
- Not to pray while wearing a silk garment[78]
- Not to pray in garments of beauty to show off
- Not to pray in stolen garments[79]
- Face the Qiblah if it is observable[80]. If not, one is to roughly estimate the direction.[81]

[76] **Sahih**: Imam Muslim reported that Ibn 'Abbas saw 'Abdullah Ibn Al-Haarith praying while his hair is knotted in the back, so he went to him and untied his knot. When the man finished his prayer he told Ibn 'Abbas: "What was wrong with my hair?" Thereupon, Ibn 'Abbas said: "I heard the Prophet (ﷺ) saying: "The person who performs the prayer in this condition is like the one who performs the prayer while being handcuffed (and is thus deprived from properly offering his prayer)." Recorded in Sahih Muslim

[77] Imam Ash-Shawkani (may Allah have mercy on him) said: "Al-'Iraqi said: This applies only to men, not women, because women's hair is 'Awrah and must be covered when praying; if a woman were to leave her hair undone, it might come loose and become difficult to cover, which would render her prayer invalid. Moreover, it is difficult for a woman to undo her hair for the prayer, and we know that the Prophet (ﷺ) granted them a concession allowing them not to undo their braids when doing ghusl, even though there is a need to make all of the hair wet, as stated above." Taken from Nail al-Awtaar, 2/393

[78] **Sahih**: Narrated by Ibn 'Umar, who reported that the Prophet (ﷺ) said: "Silk is only worn in this world by the one who will have no share of the pleasure of the Hereafter." Recorded in Sahih Bukhari and Sahih Muslim. Also the narration Hudhayfah who said: The Prophet (ﷺ) forbade us to wear silk and brocade and to sit on them. Recorded in Sahih Bukhari.

[79] Shaykhul Islam Ibn Taymiyyah said, "The prayer is valid while he is accountable to Allah for the theft."

[80] **Qur'an**: Allaah says (interpretation of the meaning): "so turn your face in the direction of Al-Masjid Al-Haraam (at Makkah). And whosesoever you people are, turn your faces (in prayer) in that direction" (Surah al-Baqarah 2:144)

[81] **Sahih**: Abu Hurairah who said: The Messenger of Allaah (ﷺ) said: "Whatever is between the east and the west is Qiblah." Recorded in Sunan Tirmidhi and Sunan Ibn Majah. Graded Sahih by Sheikh albani in Irwa' al-Ghaleel no.292

Chapter 4: The Description of the Prayer

- Prayer is never valid without a previous intention for the Prayer[82]
- (Pillars of the Prayer): All of the pillars of prayer are obligatory except the middle witness of testimony of faith, Tashahud and the posture of rest.
- (The Obligatory acts of the Prayer:)The obligatory supplications in the prayer (then they are) the magnifications of takbir, Fatihah in every rak'ah even if one praying behind Imam[83],the last tashahud and the Tasleem.
- (The Sunnah acts of the prayer :) All the other practises whether oral of physical are classified as Sunnah and her are:
  - Lifting the arms in the four specified postures.[84]
  - Drawing the arms towards the chest[85]
  - The opening words of prayer following Takbir
  - Seeking Allah's refuge from shaytaan[86]
  - Ta'meem (i.e. Saying "Ameen" after the Fatihah)[87]
  - Reciting verses or surahs other than the Fatihah[88]
  - The mid-Tashahud

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[82] **Sahih**: Umar ibn al-Khattab relates that he heard the Messenger of Allah (ﷺ) say, "Verily actions are by intentions, and for every person is what he intended….." Recorded in Sahih Bukhari and Sahih Muslim

[83] **Sahih**: Narrated Ubadah bin As Samit that Allah's Messenger (ﷺ) said, "Whoever does not recite Al-Fatihah in his prayer, his prayer is invalid." Recorded in Sahih Bukhari

[84] **Sahih**: Abdullah Ibn 'Umar narrated that when the Prophet (ﷺ) started his prayer, he would say "Allahu akbar" and raise his hands, when he bowed in ruku' he would raise his hands, when he said "Sami'aAllaahu liman hamidah [Allaah hears those who praise Him]" he would raise his hands, and when he stood up after two Rak'ahs he would raise his hands. Recorded in Sahih Bukhari and Sunan Abu Dawud

[85] **Sahih**: Narrated that Wa'il ibn Hajr said: I prayed with the Messenger of Allaah (ﷺ) and he placed his right hand over his left hand on his chest. Recorded by Ibn Khuzaymah (479) also in Al-Bayhaqi, Ash-Shawkani said, there is nothing in this chapter that's more authentic then the Hadith of Wa'il ibn Hajr. Graded as sahih by sheikh albani in Irwaa al-Ghaleel no.352.

[86] **Qur'an**: Allah says, "I seek refuge with Allaah from Shaytaan (Satan), the outcast (the cursed one)." Surah Nahl: 98.

[87] **Sahih**: Abu Hurairah narrated that the Prophet (ﷺ) said, "If the Imam says: 'Ameen', say 'Ameen' for if one's Ameen corresponds with the Ameen of the angels, all of his previous sins will be forgiven." Recorded in Sahih Bukhari, Sahih Muslim, Sunan Nasa'i, Sunan Abu Dawud, Sunan Tirmidhi and Sunan Ibn Majah.

[88] **Sahih**: Abu Hurairah said: "In every prayer there is recitation. What we heard the Prophet (ﷺ) say, we tell you, and what he did not tell us about we cannot tell you. Whoever recites Umm al-Kitab (i.e., Surah al-Fatihah) has done enough, and whoever does more than that, that is better." Recorded in Sahih Bukhari and Sahih Muslim

- Respite posture[89]
- The words of supplication in every pillar (except those which are obligatory)
- Saying as many supplications as one wishes and seeking well-being in this world and the hereafter using the reported supplications narrated from the Prophet or unreported.

Chapter 5: Prayer Nullifiers

- Talking[90]
- Preoccupying oneself with what is not related to (the) prayer
- Intentionally leaving out a condition or pillar

Chapter 6: Who Has To Pray And Who Does Not And The Prayer Of The Sick

- Prayer is not compulsory for one who is not legitimately liable to the obligations of Islam

The following individuals are exempted from the obligation of prayer:

- Who is unable to pray by lowering the head
- Who fell unconscious till prayer time passed
- As for the ill, he/ she is to maintain a standing posture: if unable, a sitting posture, if unable a reclining posture.[91]

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89 **Sahih**: Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's messenger performed his prayers." I asked Abu Qilaba, "How was the prayer of Malik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. 'Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up. Recorded in Sahih Bukhari

90 **Sahih**: Mu'awiyah bin Al-Hakam As-Sulami spoke during prayer, not knowing the ruling thereof, the Prophet (ﷺ) said to him: Indeed man's talk is not appropriate to this prayer; verily, it (i.e. the prayer) is only glorification, exaltation (of Allah), and the recitation of Qur'an. Recorded in Sahih Muslim.
Also, Ibn Mas'ud reports: "We used to greet the Messenger of Allah (ﷺ) while he was in Salah and he would respond to our greeting. When we returned from Abyssinia, we greeted him [during prayer] but he did not respond to our salutation. We said to him: 'O Messenger of Allah, we used to greet you while you were in Salah and you used to respond to us!' He then said: 'Prayer demands one's complete attention.'" Recorded in Sahih Bukhari and Sahih Muslim

91 **Sahih**: From 'Imraan ibn Husayn who said: "I had haemorrhoids and I asked the Prophet (ﷺ) about prayer. He said: 'Pray standing up. If you cannot, them pray sitting down, and if you cannot, then on your side.'" Recorded in Sahih Bukhari

Chapter 7: Supererogatory Prayers

Supererogatory prayers are:

- Four before Dhuhr prayer and four after it[92]
- Four before the Asr prayer[93]
- Two rak'ah after Maghrib prayer, two rak'ah after Isha prayer and two rak'ah before fajr prayer
- Prayer of Duha[94]
- Night prayer and its Rak'ah are 13 at most[95], conclude with an odd-numbered Rak'ah (one rak'ah)
- The prayer upon entering the Masjid[96]
- The prayer for guidance (Istikharah Prayer)[97]
- The two rak'ahs between the call for prayer (Adhan) and the call to stand for the prayer (Iqaamah)[98]

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[92] **Sahih**: Umm Habibah said: Allah's Messenger (ﷺ) said, "Whoever prays four before Dhuhr and four after it, Allah makes him prohibited for the fire." Recorded in Sunan Abu Dawud, Sunan At-Tirmidhi, Sunan An-Nasa'i and Sunan Ibn Majah. Shaykh albani graded this hadeeth as being Sahih in his checking in Sunan At-Tirmidhi.
Imam Ash-Shawkani (may Allah have mercy on him) wrote: "The people differ over the meaning of this hadeeth. Some people say it means "he won't enter the fire at all", and others say, "If he enters the fire it won't consume him". Then there are some people who say it means, "The fire won't consume him totally, but only part of his body, if he enters it." It's better to carry this hadeeth on its apparent meaning: Allah will make his entire body prohibited from the fire. Allah's Mercy is vast. [Nail al-Awtaar]

[93] **Hasan**: Ibn Umar narrated that the Prophet (ﷺ) said: "May Allah have mercy upon a man who prays four before Al-Asr." Recorded in Sunan Tirmidhi and Sunan Abu Dawud. Graded Hasan in Sahih Sunan Tirmidhi no. 354

[94] **Sahih**: A'ishah reported: The Messenger of Allah (ﷺ) used to perform four Rak`ah of Duha prayer (at the forenoon) and would add to them whatever Allah wished. Recorded in Sahih Muslim

[95] **Sahih**: Narrated Ibn Abbas: 'The prayer of the Prophet used to be of thirteen Rakat, i.e. of the night prayer'. Recorded in Sahih Bukhari

[96] **Sahih**: Abu Qatadah reported: The Messenger of Allah (ﷺ) said, "When anyone of you enters the mosque, he should perform two Rak`ah (of voluntary prayer) before sitting.'' Recorded in Sahih Bukhari and Sahih Muslim

[97] **Sahih**: Jabir bin Abdullah said the Messenger of Allaah (ﷺ) used to teach us al-Istikharah (a prayer said for seeking blessings in carrying out a decision) for all matters, just like he used to teach us a chapter from the Qur'an, he would say: If any of you intends to undertake a matter then he should pray two Rakah other than an obligatory prayer then he should say: O Allaah I request of You with Your knowledge, and by Your Power I seek capability, and I ask of you of your great favour, since indeed You are the, One who is able while I am not, and You know and I do not, and You are the, One who knows the unseen. O Allaah if You know that this matter – here he mentions his need - is good for me in this world and for my living and for the matters of my Hereafter – or he said, for my affairs now and the future – then decree it for me and make it easy for me and bless it for me. And if You know that this matter is evil for me in this world and for my life and for the matters of my Hereafter – or he said, for my affairs now and the affairs of my future – then turn it away from me and turn me away from it, and decree goodness for me where ever it may be and make me pleased with it. Recorded in Sahih Bukhari

[98] **Sahih**: Narrated 'Abdullah bin Mughaffal Al-Muzani: Allah's Messenger (ﷺ) said thrice, "There is a prayer between the two Adhans (Adhan and Iqaamah)," and added, "For the one who wants to pray." Recorded in Sahih Bukhari

Chapter 8: Congregational Prayer

Congregational prayer is one of the most confirmed Sunnah. Two (Muslim) individuals as a minimum make a congregation. The more the congregation is the more is the reward[99].it is valid when observed behind the impious. Yet it is better that the Imam be pious and devout, men lead women but not vice versa.

One leading an obligatory prayer may lead who is observing a supererogatory prayer and vice versa[100].

Reasonably keeping up (with the Imam's movement) is a must (i.e. not to anticipate the Imam nor fall behind)[101].

An Imam must not lead those who dislike him[102].

The Imam is to observe as succinct (make brief) a prayer as anybody behind him may observe[103].

Individuals who should be conceded the role of Imam are: the ruler, the paternal family members and the best in recitation. The most knowledgeable and learned in Qur'an (and) then the eldest among you[104]. If something goes wrong with the Imam's prayer he, the Imam, is responsible for it and not the ones praying behind[105].

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[99] **Sahih**: Ibn `Umar reported: The Messenger of Allah (ﷺ) said, "Salat in congregation is twenty-seven times more meritorious than a Salat performed individually.'' Recoded in Sahih Bukhari and Sahih Muslim

[100] **Sahih**: Narrated Mu'adh bin Jabal: I used to pray the `Isha prayer with the Prophet (ﷺ) and then go to lead my people in the prayer. Recorded in Sahih Bukhari

[101] **Sahih**: Abu Hurairah reported: The Messenger of Allah (ﷺ) said: The Imam is appointed, so that he should be followed, so don't be at variance with him. Recite takbir when he recites it; bow down when he bows down and when he says:" Allah listens to him who praises Him," say:" O Allah, our Lord, to Thee be the Praise." And when he (the Imam) prostrates, you should also prostrate, and when he says prayer sitting, you should all observe prayer sitting. Recorded in Sahih Muslim

[102] **Sahih**: The Prophet (ﷺ) said, "Allah will not accept the prayer of three persons: whoever led his people while they hate him." Recorded in Sunan Abu Dawud, there is an additional version in this hadith which is weak) but the part which is mentioned is authentic according to the grading of sheikh albani in Sahih Sunan Abu Dawud no. 554

[103] **Sahih**: Abu Hurairah reported: The Messenger of Allah (ﷺ) said: "When any one of you leads the people in prayer, he should be brief for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes." Recorded in Sahih Muslim

[104] **Sahih**: Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari reported: Messenger of Allah (ﷺ) said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission". Recorded in Sahih Muslim

[105] **Sahih**: Narrated Abu Hurairah: Allah's Messenger (ﷺ) said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his." Recorded in Sahih Bukhari

The individuals led in prayer are to stand behind the Imam. If there is only one he is to stand on the right hand side of the Imam[106]. A woman leading a prayer for women should stand within them. The men should form a row first, then the boys, then the women.

The ones who deserve to be in the first row are the most wise and learned[107].

The individuals of a congregation must maintain straightness and he evenness in their rows, ill the gaps[108], and complete rows nearer to the Imam all the way back (i.e. the 1st row, then the next…etc.)[109]

Chapter 9: Prostration Due to Forgetfulness

It is composed of two prostrations done before or after Tasleem (i.e. the conclusive greeting of the prayer) with a consecration (Takbeer), a Tashahud and a Tahleel (a synonym for Tasleem meaning the conclusive greeting).

It is legitimized (i.e. issued in the name of religion to prostrate due to forgetfulness) for leaving out an act of Sunnah (during prayer), also for an unintentional addition of even one Rak'ah and for doubt in number.

When the Imam prostrates, those praying are expected to follow up as well.

Chapter 10: Making up Missed Prayers

If one did not offer a prayer and there was no excusable reason for doing so, then in this case, paying back the debt of Allah is given utmost priority (i.e. making up for that prayer becomes a must).

If it were due to an excusable reason it is not making up for the missed prayer (i.e. it is not a must to make up the prayer), it becomes a matter of performance rather than a matter of making up for it except for Eid prayers it is to be performed in the following day.

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[106] **Sahih**: Narrated Ibn `Abbas: One night I stood to the left of the Prophet (ﷺ) in the prayer but he caught hold of me by the hand or by the shoulder (arm) till he made me stand on his right and beckoned with his hand (for me) to go from behind (him). Recorded in Sahih Bukhari

[107] **Sahih**: Abu Mas'ud reported: The Messenger of Allah (ﷺ) used to gently pat our shoulders when we were standing in rows at the time of Salat and say, "Keep (the rows) straight; do not differ from each other lest your hearts should suffer from discord. Let those of you who are mature and prudent be nearer to me, and then those who are next to them." Recorded in Sahih Muslim

[108] **Sahih**: An-Nu'man bin Bashir reported: I heard the Messenger of Allah (ﷺ) saying, "Straighten your rows; otherwise, Allah will create dissension among you." Recorded in Sahih Bukhari and Sahih Muslim

[109] **Sahih**: Anas reported: The Messenger of Allah (ﷺ) said, "Stand close together in your rows and bring them near one another. Stand with your necks even to each other. By the One in whose hand is my soul, I can certainly see Saitan coming in through openings in the row like little black sheep.'' Recorded in Sunan Abu Dawud and Sunan Nasa'i. Graded Sahih by sheikh albani in Sahih Sunan Abi Dawud no. 621.

Chapter 11: Friday Prayer

This prayer is obligatory upon everyone who has become liable to the obligations of Islam except:

- Women
- Slaves
- Travellers
- Those who are ill (or unable)[110]

Friday prayer is like the rest of other prayers and differs only in the legitimacy of the two speeches (sermons) delivered before it. Its time is that of Dhuhr prayer.

Whoever attends Friday prayer should:

- Not step on or annoy the people[111]
- Listen attentively during the delivery of both speeches (the two khutbahs)[112]

[110] **Sahih**: Narrated Tariq ibn Shihab: The Prophet (ﷺ) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a child, and a sick person. Abu Dawud said: Tariq bin Shihab had seen the Prophet (ﷺ) but not heard anything from him. Recorded in Sunan Abu Dawud, Ad-Daraqutni, al-Bayhaqi and al-Hakim. Graded Sahih by sheikh albani in Sahih Sunan Abi Dawud no.942

[111] **Sahih**: Abu Sa'eed reported the Prophet (ﷺ) as saying: "For whoever makes ghusl on Friday, wears the best of his clothing, applies some perfume if he has it, then comes to the Friday Prayer, without stepping over the necks of the people, then prays whatever Allah has recorded for him to pray, then remains silent when the Imam comes out until he is finished with his prayer, then it will be an expiation for whatever occurred between it and the previous Friday.". Recorded in Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih al-Jami as-Sagheer no. 6066

[112] **Sahih**: Narrated Salman Al-Farsi: Allah's Messenger (ﷺ) said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imam delivers the Khutbah, all his sins in between the present and the last Friday will be forgiven." Recorded in Sahih Bukhari

It is recommended for Friday prayer to:

- Arrive early to the Masjid[113]
- Perfume one's self[114]
- Adorn one's self and be well dressed[115]
- Sit near the Imam[116]
- One who was able to catch one Rak'ah is considered to have observed Friday prayer.[117]

Friday prayer become permissible (i.e. not obligatory) when it happens that it corresponds to the Day of Eid.[118]

[113] **Sahih**: Abu Hurairah reported Allah's Messenger (ﷺ) as saying: When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg. Recorded in Sahih Muslim.

[114] **Sahih**: Narrated Salman-Al-Farsi: The Prophet (ﷺ) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah, his sins in-between the present and the last Friday would be forgiven." Recorded in Sahih Bukhari

[115] **Sahih**: Abu Sa'eed reported the Prophet (ﷺ) as saying: "For whoever makes ghusl on Friday, wears the best of his clothing, applies some perfume if he has it, then comes to the Friday Prayer, without stepping over the necks of the people, then prays whatever Allah has recorded for him to pray, then remains silent when the Imam comes out until he is finished with his prayer, then it will be an expiation for whatever occurred between it and the previous Friday.". Recorded in Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih al-Jami as-Sagheer no. 6066

[116] **Hasan**: Narrated Samurah ibn Jundub: The Prophet (ﷺ) said: "Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it." Recorded in Sunan Abu Dawud and graded Hasan by sheikh albani

[117] **Sahih**: It was narrated that Abu Hurairah said that the Messenger of Allah (ﷺ) said, "Whoever catches a rak'ah of the Friday prayer has caught the prayer." Recorded in Sunan Nasa'i and Sunan Ibn Majah has something similar. Graded Sahih by sheikh albani in Irwaa al-Ghaleel no.622

[118] **Sahih**: Zayd ibn Arqam said, "The Prophet (ﷺ) prayed the Eid prayer and then gave an exemption for the Friday prayer, saying, "Whoever wishes to pray (the Friday prayer) may pray it." Recorded in Sunan Abu Dawud and Sunan Ibn Majah. Graded Sahih by sheikh albani in Sahih Ibn Majah no. 1082.

Chapter 12: The Prayer of Two Eid

It is two rak'ah: In the first rak'ah (there should be) seven takbeerat before the recitation (of Surah Fatihah): In the second rak'ah, (there should be) five takbeerat before the recitation as well.[119]

Speech is delivered after prayer.[120]

It is recommended in the Eid prayer to:

- Adorn oneself and be well dressed[121]
- Offer prayer outside one's city, town, or village (i.e. at or beyond the outskirts of one's area)[122].
- To take another path (when returning)[123]
- To eat before leaving home to prayer in Eid Al-Fitr but not in Eid Al-Adha[124]
- Its time starts after the sun rises to an altitude of a spear until the meridian[125]
- There is no Adhan (call to prayer) Iqaamah (call to stand for prayer) in it.[126]

[119] **Sahih**: It was narrated from 'Amr bin Shu'ayb, from his father, from his grandfather, that the Prophet (ﷺ) said the Takbir seven times and five times in the 'Eid prayer. Recorded in Sunan Ibn Majah. Graded Sahih by sheikh albani in Sahih Sunan Ibn Majah 1057.

[120] **Sahih**: Ibn Abbas said, "I witnessed the Eid with the Messenger of Allah, Abu Bakr, Umar and Uthman and they all would pray before giving the Khutbah." Recoded in Sahih Bukhari and Sahih Muslim

[121] **Jayyid**: Ibn Abbas said, "The Messenger of Allah used to wear a green cloak on the Day of Eid." Sheikh albani graded it Jayyid (Good) in Silsilatul Ahadīth as-Sahihah no. 1279. Al-Haythami stated in Majma az-Zawa'idvol.2 pg. 201 "It is recorded by at-Tabarani in al-Awsat and its narrators are trustworthy."

[122] **Sahih**: Narrated Abdullah ibn Busr: Yazid ibn Khumayr ar-Rahabi said: Abdullah ibn Busr, the Companion of the Messenger of Allah (ﷺ) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon. Recorded in Sunan Abu Dawud and Sunan Ibn Majah. Graded Sahih sheikh albani in Sahih Sunan Abi Dawud no. 1005

[123] **Sahih**: Jabir said, "On the Day of Eid, the Prophet (ﷺ) would take a different path (when returning from the prayer)." Recorded in Sahih Bukhari

[124] **Sahih**: Anas said, "The Messenger of Allah (ﷺ) would not depart on the Day of Breaking the Fast until he had eaten some dates." Recorded in Sahih Bukhari and Sunan Tirmidhi.

[125] **Sahih**: Narrated Abdullah ibn Busr: Yazid ibn Khumayr ar-Rahabi said: Abdullah ibn Busr, the Companion of the Messenger of Allah (ﷺ) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon. Recorded in Sunan Abu Dawud and Sunan Ibn Majah. Graded Sahih sheikh albani in Sahih Sunan Abi Dawud no. 1005

[126] **Sahih**: Jabir Bin Samurah reported: "I prayed the Eid prayer with Allah's Messenger (ﷺ) on more than one or two occasions, without Adhan or Iqaamah." Recorded in Sahih Muslim and Sunan Abu Dawud

Chapter 13: Prayer in Time of Fear[127]

The Prophet (Sallallahu alayhi was sallam) offered this prayer in different ways and they are all acceptable and valid.[128]

When fear reaches its peak and battle becomes seriously intense the rider and the walker are to offer prayer even if it is not towards the Qiblah, even if one has to offer it by gesture.

Chapter 14: Prayer in Time of Journey

Shortening prayer becomes incumbent upon whosoever moves out of his/he homeland with the intention of traveling's even if the distance is less than a Bareed (i.e. 22 kilometres and 260 meters).[129]

If one resides a place and is doubtful about his/her period of residence, he/she is to shorten prayer for 20 days then offer complete prayers after then.

Yet if one willingly intends to reside for a period of four (nights), he/she is to complete after that period it is at one's discretion to combine two prayers in advance or have the combining delayed (till the time of the anticipated prayer) with one Adhan and two Iqaamahs in both cases.

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[127] **Qur'an**: The fear prayer is prescribed in the verse in which Allaah says (interpretation of the meaning): "When you (O Messenger Muhammad) are among them, and lead them in As-Salaah (the prayer), let one party of them stand up [in Salaah (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allaah has prepared a humiliating torment for the disbelievers". Surah al-Nisaa' 4:102

[128] **Sahih**: We will only mention one even thou there are many ways to pray the prayer of Fear: narrated from Maalik, from Yazeed ibn Rumaan, from Saalih ibn Khawwaat from one who saw the Messenger of Allaah (ﷺ) on the day of Dhaat al-Riqaa' when he offered the fear prayer, that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one rak'ah, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining rak'ah, then he remained sitting and they completed the prayer by themselves, then he said the Tasleem with them. Recorded in Sahih Bukhari and Sahih Muslim

[129] Shaykhul Islam Ibn Taymiyyah says, The Prophet (ﷺ) did not specify any distance and it does not make sense that the Sharia would place a numerical value when such unit-definitions were not known or followed by the majority of that generation. The purpose of this ruling regarding shortening the prayer is to ease the burden upon the traveller by allowing him to shorten the prayer. So Ibn Taymiyyah's opinion that a traveller is one who is customarily considered one.

Chapter 15: The Prayer of Solar and Lunar Eclipses[130]

It is Sunnah, the most correct of what has been said regarding its description is two rak'ahs, with two bowing postures in each rak'ah[131]. In this regard, three, four and five (rak'ahs) have been mentioned, between ever two bowing postures, one is to recite what he is able to offer.

One bowing posture in each rakah has also been mentioned.

The following is recommended during the solar and lunar eclipses:

- Supplication
- Takbeer (saying "Allahu Akbar")
- Spending in the way of Allah (alms giving)
- Begging Allah's forgiveness[132]

Chapter 16: Prayer for Rain

When it is a time of drought, it is Sunnah to offer a prayer of two Rak'ahs[133]. Once offered a speech is to follow. It should include:

- Words of reminder, exhortations to return in obedience, exhortations demanding restraint from disobedience to Allah.

The Imam and those with him should constantly beg Allah's forgiveness and ask Him to uplift the drought and then they are to turn over their garments.

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[130] **Sahih**: Abdullah ibn Amr said, "When there was a solar eclipse during the time of the Messenger of Allah (ﷺ), it was called out, 'The prayer in congregation'." Recorded in Sahih Bukhari, Sahih Muslim and Sunan Nasa'i

[131] **Sahih**: Narrated Aisha: The Prophet (ﷺ) led us and performed four bowings in two rak'ah during the solar eclipse and the first rak'ah was longer. Recorded in Sahih Bukhari

[132] **Sahih**: Narrated `Abdullah bin `Abbas: The Prophet (ﷺ) said, "The sun and the moon are two signs amongst the Signs of Allah. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allah (i.e. pray). Recorded in Sahih Bukhari

[133] **Sahih**: It is related from 'Abdullah ibn Zayd, "The Prophet (ﷺ) went out to the place of prayer and prayed for rain. He faced the Qiblah and turned his cloak inside out and prayed two rak'ahs." Recorded in Sahih Bukhari

Book of Funeral

It is Sunnah to:

- Visit the ill[134]
- Instruct the one close to death to say the Shahadatayn (the two testifications of faith)
- To direct the dying person (towards Qiblah)[135]
- Close the dying persons eyes when he dies[136]
- Recite the Surah Yasin on him[137]

Initially, prepare him except to confirm his life, pay his debts and cover him.[138] Moreover it is permissible for one to kiss him[139]. The dying person must have confidence and trust in his Lord[140], repent to him and get rid of all what he owes others (i.e. debts, rights, possessions etc.)[141]

[134] **Sahih**: Abu Hurairah narrated that the Messenger of Allah (ﷺ) said, “A Muslim has six duties towards other Muslims: When you meet him, you should salute him; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allah, say May Allah have mercy on you; when he is ill, visit him; and when he dies follow his funeral.” Recorded in Sahih Muslim

[135] Sheikh albani in his book Ahkaam al-Janaa’iz said: “No authentic hadith has been mentioned in this regard, rather it is reported that Sa’eed ibn Al-Musayyib disliked directing the dead towards the Qiblah and he said, ‘Is not the dead person a Muslim,’ ibn Abi Shaybah reported it in his collection (3/126)

[136] **Sahih**: Umm Salamah reported: The Messenger of Allah (ﷺ) visited Abu Salamah when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He (ﷺ) said: "Do not supplicate for yourselves anything but good, for the angels say 'Amin' to what you say." Then he said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rabb of the worlds. Make his grave spacious for him and give him light in it." Recorded in Sahih Muslim

[137] **Da’eef**: Narrated Ma'qil ibn Yasar: The Prophet (ﷺ) said: Recite Surah Ya-Sin over your dying men. This is the version of Ibn al-Ala'. Graded Da’eef by sheikh albani in Irwaa al-Ghaleel no. 688.

[138] **Sahih**: Abu Hurairah that the Messenger of Allah (ﷺ) said: "The soul of the believer is attached to his debt until it is repaid for him.” Recorded in Musnad Ahmed, Sunan Ibn Majah and Sunan Tirmidhi. Graded Sahih by sheikh albani in Al Jami’e no. 6779

[139] **Sahih**: Narrated Aisha and Ibn `Abbas: Abu Bakr kissed the Prophet after his death. Recorded in Sahih Bukhari

[140] **Sahih**: Jabir bin 'Abdullah reported: I heard the Prophet (ﷺ) saying three days before his death: "Let none of you die unless he has good expectations from Allah". Recorded in Sahih Muslim

[141] **Sahih**: Abu Hurairah reported that the Prophet (ﷺ) said, "Give people their rights. Even the hornless sheep will take retaliation from the horned sheep." Recorded in Adab al-Mufrad. Graded Sahih by sheikh albani

Section: Washing the Deceased

Those who are alive must wash the deceased Muslim; the closer in kinship must do the washing if he/she is from the same sex, and a couple may wash the one who is dead. The washing is three, five, seven times or more[142] with water and lotus leaves (Sidr)[143]. The last wash is with camphor[144]. The right hand side parts of the body are to be washed first[145]. The Shaheed (one who died in the battlefield for Allah's cause) is not to be washed.

Section: Shrouding the Deceased

He must be shrouded in a garment that appropriately covers the body, even if it is the only garment he has. There is nothing wrong with adding more shrouds but without being extravagant[146]. The Shaheed (Martyr) is to be shrouded in the garments he was wearing when he was killed. It is recommended to perfume the deceased's body and shrouds.

Section: Praying on the Deceased

Praying on him is obligatory.

The Imam is to stand near the man's head and the woman's waist. Then he is to pronounce four or five takbeerat. After the first takbeer he is to recite the Fatihah. Between the takbeerat, he is to pray on the deceased using the respond supplications.

One must not pray on the stealer of booty before it is distributed, one who killed himself (i.e. committed suicide), the disbeliever and the Shaheed.

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[142] **Sahih:** Umm 'Atiyya reported: When Zainab the daughter of the Messenger of Allah (ﷺ) died, he said to us: Wash her odd number of times, i.e. three or five times, and put camphor or something-like camphor at the fifth time, and after you have washed her inform me. So we informed him and he gave us his under-garment, saying:" Put it next her body." Recorded in Sahih Muslim

[143] **Sahih:** Narrated Um 'Atiyya: One of the daughters of the Prophet (ﷺ) expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back. Recorded in Sahih Bukhari

[144] **Sahih:** Narrated Um 'Atiyya: One of the daughters of the Prophet (ﷺ) expired and he came to us and said, "Wash her with Sidr (water) for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the hair (of the deceased girl) in three braids and made them fall at her back. Recorded in Sahih Bukhari

[145] **Sahih:** Narrated Um-`Atiyya: That the Prophet (ﷺ) at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution." Recorded in Sahih Bukhari

[146] **Sahih:** Jabir b. 'Abdullah reported: Allah's Messenger (ﷺ) one day in the course of his sermon made mention of a person among his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Messenger of Allah (ﷺ) reprimanded (the audience) that a person was buried during the night (in a state that) funeral prayer could not be offered (over him by the Messenger of Allah). (And this is permissible only) when it becomes a dire necessity for a man. The Apostle of Allah (ﷺ) also said: When any one of you shrouds his brother, he should shroud him well. Recorded in Sahih Bukhari

Moreover, prayer can be offered on a deceased's grave. It can also be offered on the absentee.

Section: Following the funeral and what is forbidden in it

The deceased should be taken quickly to where he is supposed to be buried[147].

Walking with it and carrying it is Sunnah

It is the same whether one is at the front or at the rear of the funeral.

It is disliked to ride (or drive)[148].

Riding after finishing the funeral procession is permissible without disliking it, for the hadith of Jabir bin Samurah says that, "The Prophet (ﷺ) performed funeral prayer on Ibn Ad-Dahdah, then an unsaddled horse was brought to him and a man hobbled it, and he (the Messenger of Allah) mounted it and it started strutting, which we followed and ran after it. One of the people said that the Prophet (Sallallahu alayhi was sallam) said, "How many branches in the Paradise are hanging down for Ibn Dahdah." (Recorded in Sahih Muslim)

The following are forbidden:

- Announcing one's death[149]
- Wailing[150]
- Following a funeral with fire (e.g. torches)[151]
- Tearing of one's clothes[152]
- Asking for affliction and woe upon oneself.

[147] **Sahih:** Abu Bakr said: "You saw us walking quickly when we were with the Messenger of Allah (ﷺ). Recorded in Sunan Abu Dawud. Graded Hasan by sheikh albani in Sahih Sunan Abu Dawud.
[148] **Sahih:** Narrated Thawbaan that an animal was brought to Allah's Messenger (ﷺ) while he was with the funeral, but he refused to ride it, when he finished he was brought an animal and rode it." Recorded in Sunan Abu Dawud. Graded Sahih by sheikh albani in Ahkaam al-Janaa'iz
[149] The meaning of Na'yi (announcing ones death) here is to convoy the news of someone's death. The forbidden Na'yi is the Na'yi of the Jaahiliyyah (pre-Islamic period) as it was custom in the days of Jaahiliyyah that whenever a person of eminence and repute died the news about his death was announced all over the city. Therefore, announcing the death as the pre-Islamic way is forbidden where they used to send the news of the death by messenger to the dwellings and the markets.
[150] **Sahih:** Wailing is unanimously forbidden as will be mentioned later on. This prohibition applies only to those cases where crying is accompanied with lamenting and wailing. Weeping without these two is permissible. Abu Malik al-Ash'ari reported Allah's Messenger (ﷺ) as saying: Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange. Recorded in Sahih Muslim
[151] It was one of the ways and traditions of the days of ignorance.
[152] **Sahih:** Narrated `Abdullah: The Prophet (ﷺ) said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us." Recorded in Bukhari

One accompanying the funeral must not sit before it is put down. Standing for it has been abrogated[153].

Section: Burial, visiting graves

The deceased must be buried in a pit that protects him from beasts.

There is nothing wrong with a grave with pit dug within. But, digging a side extension within is better[154].

The deceased should be inserted from the rear part of the grave. He is to be laid on his right side facing the Qiblah. For those who are present it is preferred that each heaps three heaps of earth back in to the grave. The grave's height above ground is not to exceed the span of one's hand[155]. Visiting the dead is legitimately preferable[156]. The visitor should face the Qiblah. It is strictly forbidden to take graves as Mosques (i.e. places for prayer or worship)[157], decorate them, light them, or sit on them[158]. It is also forbidden to curse the dead[159].

Condolence is a legitimate act, and so is handing food to the deceased's relatives[160].

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[153] Standing up for the funeral is abrogated.

[154] **Sahih:** Niche - to split the side of the grave. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The niche is for us and the ditch is for others." Recorded in Sunan Nasai. Graded Sahih by sheikh albani in Ahkaam al-Janaa'iz 144-145.

[155] **Sahih:** Abul-Haiyaj Haiyan bin Husain said: 'Ali bin Abu Talib (May Allah be pleased with him) said to me: "Shall I not send you to do a task that the Messenger of Allah (ﷺ) had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled. Recorded in Muslim

[156] **Sahih:** Ibn Buraida reported on the authority of his father that the Messenger of Allah (ﷺ) said: I forbade you to visit graves, but you may now visit them…" Recorded in Sahih Muslim

Sahih: The Prophet (ﷺ) said: "I had forbidden you to visit the graves, but you may now visit them for it softens the heart, sheds the tears, and reminds one about the hereafter." Recorded in Musnad Imam Ahmad. Graded Sahih by sheikh albani in Sahih al-Jami' no. 4584

[157] **Sahih:** Narrated Abu Hurairah: Allah's Messenger (ﷺ) said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets." Recorded in Bukhari

[158] **Sahih:** Jabir said: Allah's Messenger (ﷺ) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them. Recorded in Sahih Muslim

[159] **Sahih:** Narrated `Aisha: The Prophet (ﷺ) said, "Do not abuse the dead, for they have reached the result of what they have done." Recorded in Sahih Bukhari

[160] **Hasan:** Narrated Abdullah ibn Ja'far: The Messenger of Allah (ﷺ) said: Prepare food for the family of Ja'far for there came upon them an incident which has engaged them. Recorded in Sunan Abu Dawud. Graded Hasan by sheikh albani in Sahih al-Jami' no. 1015.

Book of Zakat[161]

Zakat is obligatory in the following kinds of wealth as long as the possessor is liable to the obligations of Islam.[162]

Chapter 1: The Zakat of animals

Zakat is obligatory concerning cattle; that is camels, cows and sheep.

Section: on the Zakat of Camels

Once the number of camels amounts to five, one sheep must be given out as Zakat[163]. Then in every five, one sheep is given out.

Once the number of camels amount to 25, one Ibnat makadh (a term used for a she-camel that is of one year and it is in the second year of its age) or Ibn Labun (a term used for a he-camel which is two years and is in the third year of age) is given out. In every 36 one Ibnat Labun (a she-camel which is of two years). In every 46 on Hiqqah (a term used for a she-camel, which is three years old running in its fourth year). In every 61 a Jatha'ah (a she-camel which is four years old entering into fifth year). In every 67 two bint Labuns. In every ninety up to one hundred and twenty two Hiqqahs. If camels amount to more than the Katter figure, one bint Labun is to be given out in every forty and a Hiqqah in every fifty[164].

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[161] The word "Zakah" linguistically means something that is an increase, a lot, purification, praise.
As for the Shariah definition - "An act of worship due upon specific type of wealth, for a specific group of people at a specific time."

[162] **Sahih:** On the authority of Abu Abdul Rahmaan Abdullah, the son of Umar ibn al-Khattab who said: I heard the Messenger of Allah (ﷺ) say: 'Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving zakat, making pilgrimage to the House and fasting the month of Ramadan.'" Recorded in Muslim, Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah

[163] **Sahih:** Abu Sa'eed al-Khudri narrated that the Messenger of Allah (ﷺ) said, "Zakah is not due on less than five camels." Recorded in Bukhari, Muslim, Tirmidhi, Nasa'i and Ibn Majah

[164] **Sahih:** Narrated Anas: When Abu Bakr; sent me to (collect the Zakat from) Bahrain, he wrote to me the following: (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Messenger (ﷺ) had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labun is to be paid; and if they are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadha is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundred and twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqa is to be paid; and whoever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to

Section: On the Zakat of cows

Once the number of cows amounts to thirty, a Tabbe’ and Tabbe’ah (when it is one tear old) must be given out as Zakat.

In every forty-one Musinnah (that is when it is two years old), etc… (in every thirty one tabee – one years old – and in every forty one musinah – two years old)[165]

Section: The Zakat of sheep

Once the number of sheep amounts to forty, one sheep must be given out as Zakat… up to one hundred twenty one, and that is when two sheep must be given out… up to two hundred and one, and that is when three sheep must be given out… up to three hundred and one and that is when four sheep must be given out. Finally, in every 100 one sheep is given out[166].

Section: The rules of mixed cattle

Scattered An’am (cattle) must not be gathered in one property. Moreover, An’am (cattle) in one’s property must not be split so as to avoid giving out the Zakat.

Section:

There is no Zakat in what is less than the obligatory specified figures. Nothing is also in the Awqas. As for property, in the case of cattle, equally owned by two partners, they should give out a combined Zakah and make claims for restitution from one another with equity.

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give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can.' Recorded in Sahih Bukhari

[165] **Sahih:** Mu’adh ibn Jabal said, “The Messenger of Allah (ﷺ) sent me to Yemen and he told me to take from every forty cattle, one young two-year old cow. On every thirty, a young bull or a young cow is to be taken.” Recorded in Sunan Tirmidhi, Sunan Nasa’i, Sunan Abu Dawud and Sunan ibn Majah – this is his wording as the others have some additional text at the end. Graded Sahih by Shaykh al-Albani, Sahih Sunan Abi Dawud no. 1394

[166] **Sahih:** Anas narrated that Abu Bakr wrote for him the obligatory Zakah that Allah obliged upon His Messenger (ﷺ). The instructions included: “Concerning the Zakah on a free-grazing herd of sheep/goats, if it is between forty and a hundred and twenty sheep/goats, one sheep/goat is required as Zakah. If the herd of sheep/goats is between a hundred and twenty and two hundred sheep, two sheep/goats are to be given. If the number of sheep/goats is between two hundred and three hundred sheep/goats, three sheep/goats ate to be given; and on every extra hundred sheep/goats, one sheep/goat is to be given as Zakah. If somebody has less than forty freely-grazing sheep/goats, no Zakah is required from him, but if he wants to give something, he may do so.” Recorded in Sahih Bukhari, Sunan Abu Dawud and Sunan Nasa’i

Decrepit cattle must not be given out. Nor must one give out one-eyed, unfit (e.g. crippled, diseased….etc.) and little cattle. One must not also give out fattened, milch[167] and pregnant cattle. Nor must a stud (i.e. male cattle for breeding) be given out.

Chapter 2: The Zakat of gold and silver

When one complete year passes over the possession of either of the two, the amount of Zakat to be given out is 2.5%.

The standard amount demanding Zakat of gold is 20 Dinars. For silver it is 200 dirhams[168], and there is no Zakat on less than these standards. Moreover, there is no Zakat in any other jewels, wealth that is set for trading, or wealth that is taken advantage of.

Chapter 3: The Zakat of grains and wheat

One-tenth must be given out from wheat, barley, corn, dates and hazelnuts. If either of the above was watered by waterwheel, the amount of Zakat o be given out becomes half of an Ushr (i.e. one-twentieth). The standard amount demanding the Zakat o the aforementioned plants is five Awsuq (i.e. 670 kilograms). No Zakah is given out for other plants,for instance vegetables and fruits.

The Zakat of honey is Ushr (i.e. one-tenth). It is permissible to hasten giving out Zakat. The Imam is to redistribute the Zakat of the rich among the poor of them. The owner of property no longer becomes responsible for a Zakat handed to the sultan (i.e. ruler) even if he is oppressive.

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[167] Milk: white liquid produced by female animals for their young to drink.

[168] **Sahih:** Ali ibn Talib narrated that the Prophet (ﷺ) said, “If you have two hundred dirhams and you have them for one year, you must pay five dirhams. And there is nothing upon it, meaning gold, until you have twenty dinars. If you have twenty dinars and you have them for one year, you must pay half a dinar.” Recorded in Sunan Abu Dawud graded Sahih by Shaykh al-Albani, Sahih Sunan Abi Dawud, no. 1291

Chapter 4: The ways of expenditure of Zakat

They are eight as in the verse[169].

Zakat is prohibited upon: The descendants of Hashim (Prophet's family) and their freed slaves. The rich or well to do.

Those who are strong and capable of owning their living.

Chapter 5: Zakat Al-Fitr (Zakat of breaking the fast)

It is one Sa' (i.e. 2.5 kilograms) of commonly eaten food payable upon every individual[170].

Obligation here is upon the slave's master and who spends on the young (immature) and the like.

Giving it out must be before the prayer of Eid[171]. For that who does not find more than his usual daily amount of food, no Fitrah (Zakat) is imposed. Its way of expenditure is that of Zakat.

Chapter 6: The Khumus (Fifth)

It is obligatory in the booty of war and Rikaz (i.e. pre-Islamic buried wealth or treasure). It is not obligatory in anything else. Its way of expenditure is mentioned in this verse, "And know that whatever you get as a booty…." (Surah) Anfal: 41.

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169 **Qur'an:** Allah says, "The alms are only for the poor, the needy, those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." Surah Tawbah 9:60

170 **Sahih:** Abdullah Ibn Umar said, "The Messenger of Allah (ﷺ) obligated Zakah al-Fitr as one saa' (four times the amount an average size person can hold in his hands when they are cupped) of dates or barley. It is a must upon every slave and free person, male and female, young or old of the Muslims. He ordered that it should be given before going out to perform the Eid Prayer." Recorded in Sahih Bukhari and Sahih Muslim

171 **Sahih:** Abdullah ibn Umar stated, "The Messenger of Allah (ﷺ) ordered that it should be given before going out to perform the Eid prayer." Recorded in Sahih Bukhari and Sahih Muslim

Book of Fasting

Fasting Ramadan becomes obligatory once its crescent is seen by a trustworthy (Muslim) individual; otherwise, Sha'ban must be completed[172].

One is to fast thirty days unless the crescent of Shawwal is seen before Ramadan is completed. If the inhabitants of certain area (i.e. country, city, town, village… etc.) see the crescent of Ramadan, then fast the month, other areas must also do the same. The one who fasts must determine intention prior to Fajr.

Chapter 1: Fasting Nullifiers

The following nullify fasting:

1) Eating[173]
2) Drinking[174]
3) Sexual intercourse[175]
4) Deliberately Vomiting[176]

Wisal fasting (i.e. to fast more than one day continuously) is forbidden. One who deliberately nullifies his fasting, must expiate. It is preferred to hasten Futoor (breakfast) and delay Suhoor (late dinner).

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[172] **Sahih:** Abu Hurairah narrated that the Prophet (ﷺ) said, "Fast due to its sighting and break your fast due to its sighting. If it is obscured to you, then reckon the month to be thirty days." Recorded in Sahih Muslim this is his wording and also found in Bukhari and Nasa'i.

[173] **Sahih:** Abu Hurairah narrated that the Prophet (ﷺ) said, "Whoever forgets while he is fasting and eats or drinks something should complete his fast, for it was Allah who fed him or gave him to drink." Recorded in Sahih Bukhari and Sahih Muslim. This is the wording of Sahih Muslim.

[174] **Sahih:** Abu Hurairah narrated that the Prophet (ﷺ) said, "Whoever forgets while he is fasting and eats or drinks something should complete his fast, for it was Allah who fed him or gave him to drink." Recorded in Sahih Bukhari and Sahih Muslim. This is the wording of Sahih Muslim.

[175] **Sahih:** Narrated by Abu Hurairah: While we were sitting with the Prophet (ﷺ) a man came and said, "O Allah's Messenger! I have been ruined." Allah's Messenger asked what the matter with him was. He replied, "I had sexual intercourse with my wife while I was fasting." Allah's Messenger asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Messenger asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his pre-molar teeth became visible and then said, 'Feed your family with it.'" Recorded in Sahih Bukhari

[176] **Sahih:** Narrated Abu Hurairah: The Prophet (ﷺ) said: if one has a sudden attack of vomiting while one is fasting, no expiation is required of him, but if he vomits intentionally he must make expiation. Recorded in Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih al-Jami' as-Sagheer, no. 6234

Section: Rules on making up missed fasts

One who breaks his fast due to a legitimate reason must make it up.

Breaking the fast for the one on a journey or the like of him is permitted, for one who fears weakness or harm in battle: for them breaking the fasting becomes a must.

As for one who dies before completing fasting, his guardian must take over the fasting[177]. Both the unable and the old who can neither perform nor make up for fasting are to expiate by feeding a needy for each day. As for one who is fasting voluntarily he is the master of himself, there is neither making up nor expiation.

[177] **Sahih:** Narrated Ibn `Abbas: A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet (ﷺ) replied in the affirmative and said, "Allah's debts have more right to be paid." In another narration a woman is reported to have said, "My sister died..." Narrated Ibn `Abbas: A woman said to the Prophet (ﷺ) "My mother died and she had vowed to fast but she didn't fast." In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days." Recorded in Sahih Bukhari

Chapter 2: Supererogatory Fasting

It is recommended to fast:

1) Six days from Shawwal[178]
2) The nine of Dhul-Hijjah[179]

It is recommended also to fast the Month of Muharram[180], Sha'ban[181], Mondays and Thursdays[182], the bright days (13th, 14th and 15th of every lunar month)[183].

[178] **Sahih:** Abu Ayyub al-Ansari relates that the Messenger of Allah (ﷺ) said, "Whoever fasts Ramadan and follows it with six days from Shawwal it is as if they fasted the entire year." Recorded in Sahih Muslim, Sunan Tirmidhi, Sunan Abu Dawud and Sunan ibn Majah

[179] **Sahih:** Hunaydah ibn Khalid reported from his wife that some of the wives of the Prophet (ﷺ) said: "The Prophet (ﷺ) used to fast the (first) nine days of Dhu'l-Hijjah, on the day of 'Ashoora', on three days of each month, and on the first two Mondays and Thursdays of each month." Recorded in Sunan al-Nasa'i and Sunan Abu Dawud. Graded Sahih by sheikh al-Albani in Sahih Sunan Abi Dawud, no. 2129

[180] **Sahih:** Abu Hurairah reported: "I asked the Prophet (ﷺ): "Which prayer is best after the obligatory prayers?" He said: "Prayer during the middle of the night." I asked: "Which fast is best after the fast of Ramadhan?" He said: "Fasting during the month of Muharram." Recorded in Sahih Muslim

[181] **Sahih:** A'ishah said: "I have never seen the Messenger of Allah (ﷺ) completing the fast of a month as he did for Ramadhan, and I have never seen him fasting so much as he would in Sha'ban." Recorded by Bukhari and Muslim

[182] **Sahih:** Usamah ibn Zayd said: "The Prophet (ﷺ) used to fast Mondays and Thursdays. When he was asked about it, he said, "The deeds of the servants are presented on Monday and Thursday." Recorded in Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih Sunan Abi Dawud, no. 2128

[183] **Sahih:** Abu Hurairah reported: My friend (the Messenger of Allah) (ﷺ) directed me to observe fast for three days in every month, to perform two Rak`ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed. Recorded in Sahih Bukhari and Sahih Muslim
Abdullah bin `Amr bin Al-`As reported: The Messenger of Allah (ﷺ) said, "Observing Saum (fasting) on three days of every month is equivalent to a full month's fasting.'' Recorded in Sahih Bukhari and Sahih Muslim

The best of supererogatory fasting is to fast every other day[184]. Yet, it is disliked to fast The Dahr (i.e. fasting for very long period of time or fasting every day)[185]. It is also disliked to dedicate Fridays[186] and Saturdays[187] to fasting.

It is forbidden to (fast on the following days):

1) Fast the two Eids[188]
2) The days of Tashreeq (i.e. three days after the Day of Sacrifice in Hajj)[189]
3) Fast one or two days prior to Ramadan[190].

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[184] **Sahih:** Abd-Allaah ibn 'Amr (may Allaah be pleased with him) that the Prophet (ﷺ) said: "The best fasting is the fast of Dawud: he used to fast one day and not the next." Recorded in Sahih Bukhari and Sahih Muslim

[185] **Sahih:** Abdullah ibn Amr said, "The Messenger of Allah (ﷺ) said to me. "O Abdullah ibn Amr, you fast perpetually and pray the whole night. If you (continue to) do that, your eyes will become weak and you will become weak. There is no fast for the one who fasts perpetually." Recorded in Sahih Bukhari and Sahih Muslim

Sahih: Abu Qatadah narrated that a man came to the Prophet (ﷺ) and said, "O Messenger of Allah, how do you fast?" the Messenger of Allah became upset at his question. When Umar saw that, he said, "We are pleased with Allah as Lord, with Islam as religion and with Muhammed as a Prophet. We seek refuge in Allah from the anger of Allah and from the anger of His Messenger." Umar continued to repeat that until the Messenger of Allah's anger left. He then said, "O Messenger of Allah, what is the state of the one who fasts the entire year?" he replied, "He neither fasted nor did he break his fast." Recorded in Sahih Muslim, Sunan Abu Dawud and Sunan Nasa'i

[186] **Sahih:** Hadeeth of Abu Hurairah that he said: "I heard the Prophet (ﷺ) say, 'None of you should fast on a Friday unless he fasts the day before or the day after.'" Recorded in Sahih Bukhari and Sahih Muslim

Sahih: It was narrated from Juwayriyah bint al-Haarith that the Prophet (ﷺ) entered upon her on a Friday when she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He asked, "Are you going to fast tomorrow?" She said, "No." He said, "Then break your fast." Hammaad ibn al-Ja'd said, "I heard Qataadah say, Abu Ayyub told me that Juwayriyah spoke to him and he told her to stop her fast and she did so." Recorded in Sahih Bukhari

[187] **Sahih:** From 'Abd-Allaah ibn Busr as-Salami, from his sister, that the Messenger of Allaah (ﷺ) said: "Do not fast on Saturdays apart from days when you are obliged to fast. If any one of you cannot find anything other than grape stalks or the twigs of a tree, let him chew it (to make sure that he is not fasting)." Recorded Sunan Abu Dawud, Sunan Tirmidhi and Sunan Ibn Majah. Graded Sahih by sheikh albani in Irwaa al-Ghaleel, no. 960.

[188] **Sahih:** Abu Ubayd, he ex-slave of ibn Azhar, said, "I performed the Eid prayer with Umar ibn Khattab and he said, 'The Messenger of Allah forbade fasting on these two days: The day you break your fast after your fasting and the day on which you eat from your sacrifice." Recorded in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi and Sunan Ibn Majah

Sahih: The hadeeth of Abu Sa'eed al-Khudri who said: "The Prophet (ﷺ) forbade fasting on the day of (Eid) al-Fitr and an-Nahr." Recorded in Sahih Bukhari and Sahih Muslim

[189] **Sahih:** Abu Murrah the freed slave of Umm Hani wen with 'Abd-Allaah ibn 'Amr to his father 'Amr ibn al-'Aas. The father brought some food for them and said, "Eat." The son replied, "I am fasting." Amr then said, "These are the days in which the Prophet (ﷺ) ordered us to eat and prohibited us from fasting." Maalik said, "Those were the days of Tashreeq." Recorded In Sunan Abu Dawud. Graded Sahih by sheikh albani in Sahih Sunan Abi Dawud, no. 2113

[190] **Sahih:** From Abu Hurairah who said: He (ﷺ) said: "Do not pre-empt Ramadan by fasting a day or two before it, except for a man fasting his usual fast - then let him fast it." Recorded in Sahih Muslim

Chapter 3: I'tikaf (Seclusion for Worship in a Mosque)

It is legitimized for a fasting person at any time in the mosques. It is legitimately more confirmed in Ramadan, especially in the last ten days and it is recommended to make every effort for doing righteous good deeds in these days and to stand for prayer in the nights of Al-Qadr[191]. One who is performing I'tikaf should not go out for anything unless very necessary for him.

The Book of Hajj (Pilgrimage)

It is obligatory once in lifetime upon every capable individual who has become liable to the obligations of Islam to hasten the performance of his/her Hajj to Makkah[192]. So is the Umrah and exceeds that is voluntary.

Chapter 1: Ihram (Consecration)

One must determine by intention the type of Hajj he wants to do.

1) Tamattu (it is to proceed Umrah upon Hajj).
2) Qiraan (that is entering in the state of Ihram with the intention of performing Umrah and Hajj altogether, and this is for the one who has brought a sacrificial animal with him)
3) Ifraad (that is making the intention for Hajj alone)

The first type is the best of them all. Ihram must be from one of the Mawaqits (i.e. destinations of consecration). Yet whoever is living within these Mawaqits is to resume Ihram from where he starts, even the people of Makkah (they consecrate from their places).

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[191] **Sahih:** Abu Hurairah reported that the Messenger of Allaah (ﷺ) said: "Whoever performs the night prayer on the night of Al-Qadr with Imaan (firm belief) and seeking reward will have all his past sins forgiven." Recorded in Sahih Bukhari

[192] **Qur'an:** Allah says, "and perform properly the Hajj and Umrah for Allah." Surah Baqarah: 196
Sahih: On the authority of Abu Abdul Rahmaan Abdullah, the son of Umar ibn al-Khattab who said: I heard the Messenger of Allah (ﷺ) say: 'Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving zakat, making pilgrimage to the House and fasting the month of Ramadan.'" Recorded in Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah

Chapter 2: The Prohibition of Ihram

The Muhrim (one who is in the state of Ihram):

- A shirt
- A turban[193]
- A garment with head coverings
- Trousers[194]
- Any garment that has any dye or saffron[195]
- He must not wear also shoes which cover all the feet, unless he cannot get sandals, in which cases he must cut them below the ankles.

Women must not wear Niqab (face-veil)[196].

Nor must they wear gloves and whatever is incensed with Wars or Saffron. All in all one must not perfume him/her. Nor must one take from his/her hair unless for excusable reason[197].

One must avoid sexual intercourse, doing evil or sins, dispute. Also one must not marry, contract a marriage, or propose. One must not hunt or kill a game[198].

If one kills an animal, one is penalized by offering from cattle just as what he had killed after two individuals known for their honesty and piety pass down such judgement. One must not eat what was killed (hunted) by someone else unless the one who hunted is not in the state of Ihram and was not hunted for the former.

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[193] **Sahih:** This is based on the hadith of Ibn Umar in which the Prophet (ﷺ) said, "He must not wear an undergarment, a turban…" Recorded in Sahih Bukhari and Sahih Muslim.
[194] **Sahih:** This is based on the hadith of Ibn Umar in which the Prophet (ﷺ) said, "He must not wear an undergarment, a turban…" Recorded in Sahih Bukhari and Sahih Muslim.
[195] **Sahih:** In the hadith narrated by Ibn Umar, it states, "Do not wear clothes scented with saffron or wars (a kind of plant used for dyeing)." Recorded in Sahih Bukhari and Sahih Muslim.
[196] **Sahih:** Abdullah ibn Umar narrated that the Prophet (ﷺ) said, "The female pilgrim is not to wear a veil (over her face) or gloves." Recorded in Sahih Bukhari, Sunan Abu Dawud, Sunan Nasa'i and Sunan Tirmidhi
[197] **Sahih:** K'ab ibn Ujrah said, "The Messenger of Allah (ﷺ) came to me on the occasion of Hudaybiyah while I was kindling a fire under my cooking pot and lice were creeping on my face. He said, 'Are these creatures bothering you?' I replied, 'Yes.' He said, 'Get your head shaved and (as expiation) feed six needy poor people such and such amount of food, or fast three days or offer a sacrificial animal.'" Recorded in Sahih Bukhari and Sahih Muslim.
[198] **Qur'an:** Allah says: "… Forbidden is (the pursuit of) land-game as long as you are in the inviolable state (of Hajj or Umrah)..." Surah Maa'idah: 96

Plants of the Haram (the sanctified zone in and around Makkah) should not be cut except the Ethkhir (a kind of herbage). One may kill the five Fawasiqs (scorpion, kite, crow, rat and a biting dog)[199]. Previous rules also apply to games and plants of Madinah, except for that who cuts its trees or grass the articles and belongings attached to that particular person (the cutter of the trees of Madinah) should go to the one who finds him cutting, hunting the games of Wudge (it is a valley in Ta'if) or cutting its trees is forbidden.

Chapter 3: The Actions of Hajj

When the pilgrim first arrives to Makkah he is to perform Tawaf seven rounds (around the Ka'bah)[200]. He is to hasten in the first three rounds and walk in the rest[201].

Then he may kiss the black stone[202] or touch it with a Mihjan or the similar object used instead (if any). He is to touch also the Yemeni corner[203]. It is enough for the qarin to do one tawaf and one Sa'ee. One performing Tawaf must be clean (i.e. purification done) and decently dressed (i.e. having the private parts covered)[204]. A menstruating woman is expected to do everything that the pilgrim does except the tawaf round the house[205].

Reported oral remembrance of Allah is recommended during Tawaf. Having finished the Tawaf, one is to pray two rak'ah behind Maqam Ibrahim, then he may return to the corner and touch it.[206]

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[199] **Sahih:** 'A'ishah reported that the Prophet (ﷺ) said: "Five of the animals are vicious and they may be killed in the sacred precincts of Haram: the crow, the kite, the scorpion, the mouse, and the ravenous dog. Recorded in Sahih Muslim and Sahih Bukhari, who added "(and) the snake."

[200] **Sahih:** Abdullah ibn Umar said, "The Messenger of Allah (ﷺ) arrived and circumambulated the Ka'bah seven times, prayed two units behind the place (of Ibrahim) and made seven circuits between as-Safa and Al-Marwah. Allah says: "Indeed in the Messenger of Allah you have a good example….." Recorded in Sahih Bukhari and Sunan Ibn Majah

[201] **Sahih:** Abdullah ibn Umar narrated, "When the Messenger of Allah (ﷺ) would make his first Tawaf of the Ka'bah, he would walk quickly during the three rounds from the (black) stone until the stone, and walk (normally) on the other four rounds." Recorded in Sunan Ibn Majah. Graded Sahih by sheikh albani in Sahih Sunan Ibn Majah, no. 2387.

[202] **Sahih:** Zayd ibn Aslam narrated from his father who said, "I saw Umar kiss the (black) stone. He then said, 'If it were not that I had seen the Messenger of Allah (ﷺ) kissing you, I would not have kissed you.'" Recorded in Sahih Bukhari and Sahih Muslim

[203] **Sahih:** Abdullah ibn Umar said, "I did not see the Prophet (ﷺ) touching any part of the house except for the two Yemeni corners." Recorded in Sahih Bukhari and Sahih Muslim

[204] **Sahih:** Abu Hurairah narrated that the Messenger of Allah (ﷺ) assigned Abu Bakr to lead the pilgrims who went to perform Hajj the year before the Farewell Hajj. On the day of sacrifice, Abu Bakr sent me along with a group of people in order to announce, "No polytheist will perform Hajj after this year, and no naked person will make Tawaf (around) the Ka'bah." Recorded in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud and Sunan Nasa'i

[205] **Sahih:** The Prophet (ﷺ) told A'ishah, when she stated her menses while on the hajj, "Do what the pilgrim does except do not circumambulated the house until you are purified." Recorded in Sahih Muslim.

[206] **Sahih:** Abdullah ibn Umar said, "The Messenger of Allah (ﷺ) came and made seven rounds around the Ka'bah. Then he prayed a two-unit prayer behind the place (of Ibrahim). Then he made the circuits between as-Safa and al-Marwah." Then ibn Umar recited: "… Indeed in the Messenger of Allah you have a good example…" (Surah Ahzab: 21) Recorded in Sahih Bukhari and Sunan Ibn Majah

Section: Sa'ee (Walking Hastily between Safa and Marwah)

One is to perform Sa'ee (walk hastily) between the Safa and Marwah seven times,[207] reciting reported words of supplication. If one is Mutamattu (one who is performing Hajj At-Tamattu) illegal acts become Halal for him/her after the Sa'ee.[208]

When it is the day of Tarwiyah,[209] one is to resume Hajj and proceed to mina. He/she is to pray Dhuhr, Asr Maghrib, Isha and Fajr there in Mina.

Section: How to Perform the Hajj

One is to arrive at Arafah the first thing in the morning reciting Talbiyah and Takbeer. Then one is to combine Dhuhr and Asr prayers in Arafah and deliver speech. One is to go from Arafah after the sunset and come to Muzdalifah, combine Isha and Maghrib there[210]and spend the night there[211]. After praying Fajr one is to arrive at al-Mash'ar and spend time in oral remembrance till it is about sunrise.

Only then is one to move till he/she arrives the valley of Muhassir, where he should take the path in the middlethat leads to the Jamrah near the tree: the Jamrah of Aqabah. There he is to throw this Jamrah with seven pebbles saying Takbeer with every pebble like a small bean. One must throw after sunrise, except for women and children who are permitted to throw prior to sunrise.

One is to shave his head or shorten it, and that is when all prohibitions become Halal (legally permissible) except for women[212]. And anyone who shaves his hair or shortens, or slaughters his sacrifice animal, or makes Tawaf before he throws the pebbles, there is no harm.

The one is to return to Mina and spend the nights of Tashreeq there. In each of these days one is to throw the three Aqabahs with seven pebbles, starting with the nearest Aqabah[213], then the midst, then finally the last Aqabah.[214]

[207] **Sahih:** The Prophet (ﷺ) said: "Perform Sa'ee as Allah prescribed for you Sa'ee." Recorded in Musnad of Imam Ahmad. Graded Sahih by sheikh albani in Irwa al-Ghaleel no. 1072
[208] I.e. meaning the Sa'ee of Umrah. The Mutamattu performs Umrah first before the hajj.
[209] That is the eight day of Dhul Hijjah
[210] The Maghrib and Isha prayers in the time of Isha prayer.
[211] The Prophet (ﷺ) stayed in it and said, "Take your rituals from me." Recorded in Muslim
[212] Until he makes Tawaf al-Ifaadah and it is one of the pillars of the Hajj.
[213] The small one.
[214] One throws the pebbles after the Dhuhr.

It is recommended for the one who is guiding the pilgrims to:

Deliver a speech on the day if Nahr (day of sacrifice)[215] and in the middle of the days of Tashreeq.[216]

Then the pilgrim is to perform the Tawaf of Ifaadah, which is the Tawaf of visiting on the day of Nahr.[217] When the rituals of Hajj are completed[218] and decided to return one is to perform the Tawaf of Wad'a (i.e. the farewell circumbulation). And it is obligatory, except that this is remitted for a woman who is in her menstruation period.

Chapter 4: The Hadyi (Pilgrim's Sacrifice. of Cattle)

The best of Hadyi[219] is the camel, then the cow, then the sheep. The camel and cow is enough for seven individuals.[220]

It is permissible for one sacrificing to:

- Eat from the meat of his sacrifice[221] and ride it.[222]
- It is also permissible for one to slightly cut the sacrificial animal and hang an object on its neck[223]
- One who send a sacrificial animal (i.e. who doesn't intend Hajj) is not liable for any of the prohibitions upon the Muhrim (i.e. who intended Hajj).[224]

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[215] **Sahih:** Narrated Rafi' ibn Amr al-Muzani: I saw the Messenger of Allah (ﷺ) addressing the people at Mina (on the day of sacrifice) when the sun rose high (i.e. in the forenoon) on a white mule, and Ali (Allah be pleased with him) was interpreting on his behalf; some people were standing and some sitting. Recorded in Sunan Abi Dawud. Graded Sahih by sheikh albani

[216] **Sahih:** Ibn Abu Nujaih reported from his father on the authority of two men from Banu Bakr who said: We saw the Messenger of Allah (ﷺ) addressing (the people) in the middle of the tashreeq days when we were staying near his mount. This is the address of the Messenger of Allah (ﷺ) which he gave at Mina. Recorded in Sunan Abi Dawud. Graded Sahih by sheikh albani

[217] After throwing the pebbles, shaving the hair and sacrificing the animal and it is recommended that Tawaf bon on the day of sacrifice, but if one delays it to the days of Tashreeq there is no harm in it.

[218] Including throwing the pebbles in all the three days of Tashreeq, or the two days of Tashreeq for the one who hastens to leave in two days and he proceeds to Makkah after the Asr of the second day.

[219] Hadyi is the cattle which is offered to the sacred house.

[220] **Sahih:** Jaabir narrated "We sacrificed along with Allah's Messenger: A camel serves for seven and a cow serves for seven." Recorded in Sahih Muslim

[221] **Sahih:** The Prophet (ﷺ) sacrificed on behalf of his wives and sent them the meat of the cow. Recorded in Sahih Bukhari

[222] **Sahih:** Narrated `Ikrima: Abu Hurairah said, "The Prophet (ﷺ) saw a man driving a Badana (sacrificial camel). The Prophet said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet (ﷺ) again said, 'Ride on it!' Abu Hurairah added, 'Then I saw that man riding it, showing obedience to the Prophet, and a shoe was (hanging) from its neck.' " Recorded in Sahih Bukhari

[223] **Sahih:** Narrated `Ikrima: Abu Hurairah said, "The Prophet (ﷺ) saw a man driving a Badana (sacrificial camel). The Prophet said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet (ﷺ) again said, 'Ride on it!' Abu Hurairah added, 'Then I saw that man riding it, showing obedience to the Prophet, and a shoe was (hanging) from its neck.' " Recorded in Sahih Bukhari

[224] **Sahih:** 'A'isha reported: I wove the garlands for the sacrificial animals of Allah's Messenger (ﷺ) with my own bands, and then he (the Prophet) marked them, and garlanded them, and then sent them to the House, and stayed at Medina and nothing was forbidden to him which was lawful for him (before). Recorded in Sahih Muslim

Chapter 5: Chapter on Umrah

One is to intend[225] and do Ihram (i.e. consecration) from the Miqaat (destinations were one must put his ihram on with the intention of either Hajj or Umrah).

One who resides in Makkah must go to Hil (it is also called At-Tan'eem to put on their ihram).

Then do Tawaf[226] (seven rounds around the Ka'bah – this includes all the Sunans involved in the Tawaf), Sa'ee[227] (circuits between As-Safa and Al-Marwah – which starts from Safa and ends at Marwah), then finally shave or shorten his hair[228].

Single Umrah is legitimized throughout the year (i.e. one can do Umrah any time during the year).

[225] **Sahih:** It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab who said: "I heard the Messenger of Allah (ﷺ) say: "Actions are (judged) by motives (Niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." Recorded in Sahih Bukhari and Sahih Muslim

[226] **Qur'an:** Allah says: "… (then let them) circumambulated the ancient house (the Ka'bah at Makkah)." Surah Hajj: 29

[227] **Qur'an:** Allah says: "Verily! As-Safa and al-Marwah (two hills in Makkah) are of the symbols of Allah…"Surah Baqarah: 158

Sahih: The Prophet (ﷺ) said, "Perform the Sa'ee for Allah has obligated the Sa'ee upon you." Recorded in Musnad of Imam Ahmad and Hakim. Graded Sahih sheikh albani in Irwaa al-Ghaleel, no. 1072

[228] **Sahih:** Ibn Umar narrates the Prophet (ﷺ) said, "Whoever of you does not have a sacrificial animal should circumambulate the house, (go between) as-Safa and al-Marwah, trim his hair and exit the inviolable state (state of Ihram)."Recorded in Sahih Bukhari and Sahih Muslim

Sahih: It was narrated from Nafi that Abdullah said, "Allah's Messenger (ﷺ) shaved his head, as did a number of his companions, and some of them cut their hair." Abdullah said: Allah's Messenger (ﷺ)said, "May Allah have mercy on those who shaved their heads, once or twice, then he said – And those who cut their hair." Recorded in Sahih Muslim